

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

OCTOBER, 1873.

BISHOP NEELY IN AROOSTOOK.

ST. PAUL'S RECTORY,
FORT FAIRFIELD, ME., *Aug. 1873.*

Two weeks of novel travel by sea and land ; miles and miles by Aroostook measure, through dense wilderness, unbroken save by the straight road we followed ; steep rocky hills, testing episcopal skill in holding reins ; trout streams where the patient horses won a rest ; wide stumpy clearings, and huts bubbling over with children ; new houses not a few ; school children loitering among berry bushes ; never a bear or wolf or moose, although vigilant eyes searched the bosky thickets, and stories were rife of what had been recently seen in the way of game ; townships of fir, spruce and alders ; acres of felled giants ; Mount Katahdin with magnificent surroundings ; and at long intervals the welcome sight of a Church brother coming forth to meet us,—ten, twenty, even thirty-seven miles from the place we were to stop at for rest and refreshment, and where a little flock was awaiting the Bishop's arrival, in a school-house perhaps, or vacant country store.

This famous Aroostook County is only a small part of Maine, yet it is greater in extent than the whole state of Massachusetts, and the pioneer work of the Church among its sturdy lumbermen and farmers is struggling to keep pace with growing villages and reviving prosperity. We had thought to find Maine what the majority believe it to be, a State drained by the West of the force and hot impulses needed to build cities, found churches, and push railways through a wilderness. We thought young life had rushed away from cold, sterile Maine, and we sent our Missionary boxes Westward accordingly—regretting that Bishop Neely with his blessed ability for laying foundation stones for the faith, had not been sent *before* and not *behind* the mighty tide of civilization. But, up here in Aroostook, we have undergone a change of mind and a change of heart upon that subject, and we thank God, with these grateful people, that Bishop Neely was sent to Maine ; for nowhere in the Missionary Field can there be greater possibilities for endur-

ing success. Railways will soon open this country to greater immigration, and the forests be transformed into farms. The unfailing water-power will be improved by manufacturers, and the progressive spirit, by no means dead in this hard-working population, will attain at last what we have only looked Westward to behold.

The Cathedral at Portland, with its impressive Daily Service, and ever open door, exalted ritual, and solid, expressive architecture—unfinished, yet complete in essentials and promise—is a fitting type of the work of the Church in Maine. The foundations only of the proposed massive and lofty tower are laid. The chimes ring forth but in dreams. Stone column, altar-screen and pulpit await the skilful art of the graver. But the spirit of the inspiring Services permeate every distant outpost and Missionary Station, and sends to the discouraged the unfailing rallying cry.

Eastport is not in Aroostook, but we must record the places of refreshment on our way. The pretty Chapel of Christ Church has been undergoing improvements, and its interior greatly beautified. Plans for the outside adornment of the building are approved by the Bishop, and the zeal of the parish stimulated by his sympathy. A full house greeted him at the Evening Service, and five persons were presented for Confirmation. The Bishop's Sermon upon this occasion, and his address to the candidates, were truly words in season, seemingly called forth by the need of his hearers, inspired by knowledge of individual trials and discouragement. And this is his hold upon his widely scattered people, their conscious relation to him personally as their spiritual head. He pleads ever with individuals rather than congregations, and adapts his discourse to the needs of the soul-hungry faces pressing about him, reading there what God has sent him to say. It is well for us, who grow bewildered and unbalanced under the high arches of costly old churches, weighing out to a nicety shades of doctrine, and deciding upon questions of cassocks and candlesticks, to sit humbly for a while, as one of a flock gathered to hear the yearly Sermon of an earnest preacher, who must make the most of his rare opportunity in teaching the ignorant sound doctrine. It is like going back to the Catechism when alarmed at the driftings of unbelief. And we advise those needing regulation in the essentials of our Faith to follow some one of our Missionary Bishops on his journeys, and see for himself how much and how little is needed to make beautiful the Church Service, and how simply our fundamental doctrines may be taught, and how easily stripped of fantasy and heresy. The Rev. Henry R. Pyne is the present Rector of Christ Church, Eastport, and has the loving sympathy of a zealous people.

From Eastport to St. Andrews, N. B., and a hospitable welcome at the delightful Rectory, Evening Prayer at the parish church, where Daily Service is held every morning at nine o'clock. "His Lordship," as they called our Bishop, preached a trenchant Sermon, and we prayed for the Queen and the Royal Family and repeated the Athanasian Creed, on St. James' Day, as

heartily as could be expected. Then farewell to genial Dr. Kitcam, a few hours' steaming up the St. Croix, and we are in St. Ann's Church, Calais; a crowded congregation, a memorable Sermon from the Bishop, and a class for Confirmation. The Rector of St. Ann's, the Rev. E. W. Murray, has been for many years a faithful worker in the Diocese.

From Calais we start off fairly for Aroostook and ride all day in the cars through the swamps and forests of New Brunswick, reaching Houlton on Saturday night, welcomed by the Rev. Joseph Jenks, now stationed at that place. At Houlton the railway ends, and the great Aroostook wagons, six horses apiece, were standing before the hotel piazza, and their noisy teamsters arousing us at an early hour the next morning. A wide-awake town of some five thousand inhabitants, where the Church has a fair foot-hold, but no house of worship, the Services being held in the Baptist Meeting House. Two Services here, and Holy Communion, the Bishop preaching forcibly upon each occasion. A movement was started for purchasing a church lot, and three hundred dollars raised by subscription. The Rev. Mr. Jenks, stationed at Houlton, is doing much Missionary service in the surrounding country and speaks encouragingly of his work.

A carriage and two horses at Houlton, much packing into visionary space, and an early hour Monday morning finds us driving through the deep woods for Sherman, where Service is appointed at six o'clock P.M. It will take brisk driving to get us there in season. We have our first view of grand Katahdin, and hail him with loyal acclamation. Dinner beside a trout stream, where the Bishop once caught a man with his fly, hooking him fairly through the nose. Our weary, lagging horses drive up to Sherman school house, a little behind time, and after a good part of the congregation are assembled. A wood pile is the chief furnishing of the robing-room, but every thing has been done decently and in order, and we are impressed by the achievement of the Missionary, Mr. Wyllie, in making the school-room churchly and even beautiful. A white cloth covers the black-board, upon which in green letters are the words "Make us to be numbered with Thy Saints;" a plea with God and His people. The teacher's desk is covered with a fair cloth and is unmistakably a flower-decorated altar. The *impromptu* lectern is an eminent success, and the font is a barrel covered with white cloth, upon which rests a washbowl. Sprigs of evergreen adorn the walls, and a melodeon has been brought from a neighboring house. I never saw a more beautiful or impressive Service. That plea above the altar was calling unceasingly to His people with irrepressible force. Baptism of several children, and a morning Service appointed at half-past six, "for school begins at eight, you know." Notwithstanding the miles to be traversed by many of this little flock, that early Service was well attended. Adult baptism was administered, then Confirmation, and afterward the celebration of the Holy Communion, six persons being admitted for the first time. The Missionary at this interesting station is a student of the General Theo-

logical Seminary, who has endeared himself to the people during his vacation labors among them.

From Sherman another long day's ride, over hilly forest roads, to Masardis, the Bishop arriving barely in time to meet his waiting congregation. Service again in a country school house, decorated by flowers and evergreens: but nothing could conceal the persistent whittling of a generation of Yankee boys. The Bishop's remarks to this flock "without a shepherd," were eminently practical; how to perform Christian duty without the assistance of Church Services. He encourages them with the hope of having a pastor before long.

From Masardis to Ashland, which your map shows you to be well "up north" in Aroostook, fifty miles from railroad and telegraph, and where the mail arrives twice a week, and the post office is closed whenever the public functionary so inclines. A calm, reposeful place is Ashland, perched high in a range of wooded hills, the spire of Emmanuel Church to be seen miles and miles away in the vallies below. Here we are met by the good Missionary, Mr. Washburn, who has come on with "old Colonel," from Fort Fairfield to welcome us, and Mr. McLaughlin, a student from Berkeley Divinity School, spending his vacation as Missionary to Ashland and its vicinity. Three Services upon Sunday, and crowded congregations, five little girls walking five miles to attend the Sunday-school and Confirmation. One of the happiest features of the Bishop's visit to Ashland was his meeting the Sunday-school children after the Litany Service in the afternoon, calling them to the chancel to be catechised, discoursing to them familiarly, and holding their unflagging attention while he taught them reverence for the LORD's House, with practical application and illustration. The vigor of Emmanuel Parish under many discouragements and difficulties, may be ascribed to the pioneer labors of Mr. Washburn, and the faithfulness of the Rector succeeding him. Then there is, besides, a zeal in the laity of Ashland most promising for the future. A rectory is needed, and an old resident (well known for his eccentric humor, and success in securing funds), although not a member of the Church, has promised to raise eight hundred dollars for that object, provided the same amount is subscribed outside of Ashland. He has contributed a rectory lot, and it is to be hoped he will have the pleasure he anticipates in attending, at no distant day, a "house-warming" at Emmanuel Rectory. This is a plea for that eight hundred dollars to good Church folk everywhere.

And now we are at Fort Fairfield, in the delightful Rectory Mr. Washburn deserves for a home. Of his interesting field, and our proposed trip still farther north, into New Brunswick, I will write next month.

J. M. P.

THE GERMAN PROBLEM.

REV. AND DEAR SIR : In a letter from Bishop Whipple, published in the August number of THE SPIRIT OF MISSIONS, we find the following remark concerning the people in his Diocese :

“Out of 440,000 souls in 1870, we had only 175,000 Anglicans and Americans. It makes work hard when in every county the majority are foreigners.”

A great number of these foreigners mentioned by the Bishop may be Scandinavians, but most of them are Germans. And this is not an exceptional case. Whole districts of our Eastern cities, and considerable portions of the Western States, turn out a German majority. Large city churches stand deserted because Americans, following the tide of fashion and business, move “up-town,” and their places are filled by German immigrants ; hundreds of Episcopal Missions need constant help because our Church people are scattered among a foreign-born population. If, in either case, the Germans could be brought into the Church, the benefit would be on both sides ; the Church would rapidly grow in every direction, and many precious souls that now are a prey to infidelity, and *consequently an immense danger* to the Church, would be saved to save others. But we appear to be slower to realize our duty and privilege than the rest of American Christians. Methodists and United Brethren number about 60,000 German communicants ; Baptists have many hundred German congregations and a German-American Seminary of their own ; Presbyterians report one hundred congregations and two seminaries for the Germans, with about thirty students of Theology. The success of the Church of Rome is evident in every city and town where there is a German element. Lutherans count 480,000 communicants, of whom about 30,000 are Germans, and show an annual increase of about 30,000 members. The latter number proves also how unjust the reproach of universal infidelity is with regard to the Germans. It can be shown that the Lutherans alone are regularly gathering into their churches ten per cent. of the German immigrants, or twenty per cent. of them that historically belong to their body, having been members of the Lutheran State Churches in Germany. And twenty per cent. is certainly more than the average membership gained by the genuine American denominations from their own people. At any rate, the Germans might be found as worthy an object for our Missionary labor as the Indians or the Haitians ; and our Church should not be so very far behind the poorest Protestant body in this vast field.

There is, however, the traditional objection : “It is so difficult to reach the Germans. We have tried many times, but we have had to give up.” We find, indeed, some difficulties in the way to this people ; but they would have been overcome long ago if the right methods had been adopted. As it is now, most of our Missions must be a failure. We put, for instance, in the field, a former Romish priest, who learnt to read a Latin Mass and to

preach a vulgar, half-rationalistic, half-superstitious sermon, but does not know a single passage of the Scriptures in German, not one verse of our precious Church hymns, not a line of those classic explanations, by Luther, of the Ten Commandments, the Creed, the LORD's Prayer, the Sacraments—the words of which are ringing in the ear and reëchoing in the heart of every German that has not entirely abandoned the faith of his fathers. How can such a man be expected to attract German Church people, and to recommend our Church to them as their spiritual home? Or we take a German-American boy from a grocery; give him, in one of our seminaries, a little theological furbishing, and turn him out into a German Mission. He is, of course, unfit for the ministerial work in an Anglo-American parish; he has no thorough English education. But he has no German education either. The German language is even more difficult to master for an uneducated man than the English, and especially the German pulpit language, which, since the overthrow of Rationalism, has become almost as sacred and distinct from the language of every-day life as the language of our Prayer Book from newspaper English. Moreover, a German sermon is devotional, and a homogeneous part of the Service, being preached mostly from the Gospel or Epistle, or a corresponding text. An ordinary German congregation may not be fully conscious of the fact, nevertheless they notice at once the difference between a genuine German sermon and an American lecture on a Scriptural topic or an ecclesiastical or doctrinal problem. The latter is a performance which they dislike, though it be given in good German. However, in many instances, not only the spirit of these German-American sermons must be obnoxious to the people addressed, but the language appears equally offensive, being either vulgar or pretentious.

How can this difficulty be removed? Some of our Bishops have already declared their willingness to resign a part of their episcopal authority in favor of German Missionary Bishops, and several German Presbyters are desirous to have an organization, exclusively German, with a Bishop of their own. They hope to accomplish more in that way, and so to compete more successfully with the Evangelical denominations, of German origin, in this country. I think they are mistaken. We might learn something in this respect from the Lutherans. They have several Church organizations, divided not only by differences with regard to doctrine and Church government, but fully as much by the difference of language. There are synods consisting almost exclusively of Americanized Germans that have adopted the English language in their families as well as in public worship, and there are others purely German. And within those synods certain congregations are more rigid than others in maintaining their linguistic peculiarity. In a few cases, the English-German system has been tried. In the city of New York, each of the three is represented. How do they work? The strongest and most prominent Lutheran congregation of New York, St. Matthew's, is thoroughly German, with a large German day-school, Sunday-

school, pastor and assistant minister imported from Germany, about two hundred and fifty children to be confirmed every year, etc. It has been in existence for about one hundred and fifty years. But most of their members are immigrants; comparatively few were born in this country. In other words: of the six or seven generations that have come under the spiritual care of the ministers of St. Matthew's, all were lost but the last. Up to this day, the vast majority of their young people leave their Church immediately after Confirmation. Why? Because there are no English Services. And where do they go? A few to the Episcopal churches, some to the more active of other religious organizations, some to the lodges, the rest to the lager-bier saloons.

On the other hand: There is an English-speaking Lutheran congregation, fresh converts to the English language and to American society. They have the narrowness and fastidiousness in their intercourse with German immigrants that *homines novi* will always have when brought into contact with their former associations. For this and various other reasons, they gain comparatively little ground outside of their own families and social circle.

How favorably contrasts with such results the work accomplished under the combined English-German system! About four years ago, a young American, of German descent, a graduate of Yale, began a German Mission in connection with an English Sunday-school. His family being Americanized, he had to learn the language of his fathers like a foreign tongue; but he mastered its difficulties to a remarkable degree, making a special study of classic German theology and devotional writings. He is now pastor of a flourishing congregation of about four hundred members, half English and half German. To the old people he preaches in German, while the young are always addressed in English. Of his four catechetical classes confirmed in the course of these four years, he lost no more than three members.

And all this could be done even more easily in our Church, where there are halls and chapels and churches free for additional (German) Services in the evening or early in the morning, and Sunday-schools overflowing with children of German parents. It would be strange indeed if such a practice did not recommend itself at once to all our Clergy who have a strong German element in their Sunday-schools. They are constantly complaining that the majority of the German children, after having been trained in our Sunday-schools, and confirmed by our Bishops, are leaving the Church and going astray. Can it be otherwise, as long as we in no way provide for the spiritual wants of their parents, and thus let their family life become entirely unchristian? For it is sheer folly to suppose, as some of our thoughtless American brethren do, that such scanty fragments of English, as our immigrants pick up for business purpose in daily intercourse, will enable them intelligently to join in English Services, and that therefore they do not need any ministration of the Church in their own language.

What we need, then, first of all, is a competent German Clergy. How

shall we get it? Catholic Lutherans, thoroughly educated on the other side, may be very useful where they can be regularly connected as assistant Ministers with an English parish, to do the German work among the old people and to hand the young over to their Rector. Still better would be such young men as have acquired a good classical and national education in Germany, and completed their course in one of our Seminaries, with (if possible) some advice from a German Minister of the Church as to their private studies in German theology.

Let us have half a dozen such men (and they can be had, if the Church only desires to call them) : then the problem of our German Missions will be solved without the precarious experiment of a German Bishop "*in partibus*," and without encumbering the Church with any new machinery.

WORK AMONG THE FREEDMEN.

REV. AND DEAR SIR : The question of evangelizing the Freedmen of the South is a question simply of means to an end, and, like every other enterprise, secular or sacred, will be successful in proportion as the means used are proper and well adapted to the end desired.

Still, owing to certain peculiarities connected with the condition of the Freedman, his evangelization, by the agencies and influences of the Protestant Episcopal Church at least, is regarded by some, and spoken of by many, as, in a great measure, *problematical*.

It will be found, however, upon observation or examination, that the *peculiarities* which seem to render doubtful the rapid elevation of the Freedmen by Church agency are *not in themselves*, but in their surroundings. The Freedman of the South is a man just like other men in his nature, with his virtues and his vices, easily affected, it is true, by bad influences, but not unsusceptible of good impressions when brought into contact with the right-minded ; and the *same means* which are used to benefit others morally and spiritually (slightly modified perhaps to suit his peculiar surroundings), will also benefit him in the same proportion. Let the wise heads of the Church, and those who have the power to assist this work but recognize these facts, and let them resolve that the Freedmen *must* be evangelized and "*incorporated into the mystical Body of CHRIST's Church*," and the favorable results of such a spirit and desire will soon solve the imaginary problem.

Interested as I naturally am in this work among the Freedmen (which, God permitting, I intend to make the work of my life), and desirous of satisfying my own mind as to the best and most effectual means of promoting their highest interests, I have investigated, with some degree of carefulness, the peculiar surroundings referred to as they bear upon their moral and spiritual enlightenment.

The first peculiarity connected with, or observable in, the Freedman of

the South, growing out of his circumstances perhaps, is the avidity with which he participates in politics to the *exclusion or omission* of other considerations and duties of higher import. This is especially the case in large towns and cities. Artful and designing politicians (colored as well as white), more intent on their own aggrandizement than on the elevation of the colored masses, lead off the mind of the average Freedman to these things, and endeavor to keep up the *furor* by every means in their power. Unfortunately, the Ministers and religious Teachers have *so* amalgamated their politics and their religion as to make the one a part of the other—hence the latter is frequently seen only through the spectacles of the former. It comes of this, that the Minister is most acceptable to the majority, who can win politically the esteem of the people, however rabid and extreme his notions may be; and the avowed politician is looked up to with much of the reverence due to a religious teacher.

Under these circumstances, it may be easily imagined how any one daring to think differently, or failing to adopt their extreme social or political views, or attempting to lead the popular mind aside from these things, to something purer, higher, and more important, would be misrepresented and even maligned by those whose interest it is to make the masses believe that these things are “the one thing needful.”

Our Church, as a Church, *very properly* holds herself aloof from questions of this sort. Her Clergy have no official connection with the political issues of the day, or the strife of parties, as such; but almost every one whose duty it is to labor among the colored people of the South, has felt, some time or other, the effects of the state of things above described, on his work. Prominent in my mind is a case in point, in which a man of some intelligence withdrew from the Church after being a communicant for some two or three years, alleging as his reason (whilst expressing his high respect for the Church), that the sect to which he was about to attach himself is “a friend and mother to the negro, and frowns upon all who dare to oppress her child.” Thank God, such cases are not frequent, but they show the necessity of active measures to counteract the false impressions sought to be made, on the ignorant mind, to the Church’s injury.

What *particular* measure will meet this evil I am not prepared to say, except the general plan herein-below suggested, in which the Church can maintain her conservative position, and yet prove herself the best friend to the negro.

Connected with the circumstances above-mentioned is another not less noticeable. The most strenuous efforts are put forth continually by the leaders of the denominations to *separate* the Freedmen from the whites, and to centralize all influence in themselves. In order to do this, they apply to their religion the political maxim, “In unity there is strength,” making the impression upon the vulgar mind that it is a duty which they owe to one another to hold together in Church as in State. As a consequence of this,

the Church is represented and regarded as "the white man's Church." Much difficulty is experienced by the Clergyman in grappling with this statement, not that it is indisputable, but that the representation has a peculiar charm for the Freedmen.

There is another circumstance (I cannot call it a peculiarity) to be noted in connection with the Freedmen, which, perhaps, more than anything else, has prompted me to write this article. It is the tenacity with which they hold as truth the most monstrous absurdities taught them by their fathers. I say it is not a *peculiarity* (there is something *natural* about it); yet it is remarkable that even in the cities, with all the marks of improvement and evidences of culture around them, they revel in the vague and superstitious follies of those who have gone before. They believe, for instance, and teach their children to believe, that they have *personal and direct* communication with God, that they hear Him speak audibly and address Himself to them, either giving them commissions, or instructions, or consolation—that they feel His touch, etc. They denounce all religion which is to be found in a book (meaning the Prayer Book), although they use the Bible as best they can, and flatly deny any conversion of heart which does not evidence itself in the wildest demonstrations of animal excitement, and the most horrid cries and groans of the converted. They do not consider the House of God the proper place to go in order to "seek religion," as they term it. It must be sought in the burial-places, among the graves of the departed, or in the thick woods; and the anxious seeker must repair to these unpleasant places *alone, at midnight*, and spend, when there, an hour or so in prayer. This must be repeated with fasting and other species of self-denial, until the HOLY SPIRIT'S *audible* voice assures them that their "sins are forgiven," and bids them "depart in peace." They have then "got through," and at once become full members of their particular denomination. I know a woman who violently determined to "seek and get religion." She shut herself up in her room and abstained from food altogether, or pretended to abstain, for three whole days, and then declared that her sins had been forgiven.

Their faith in dreams is strong and ineradicable. Dreams are even regarded with something of religious awe. To believe in them is necessary to membership in many congregations; and not unfrequently are persons, really desirous of admission into their religious societies, openly rejected before all, because they have had no testimony borne in "*travels*"—i.e., dreams—to their conversion and acceptance. These false notions and beliefs seem to accord with a naturally emotional and excitable temperament, so that the children readily imbibe them from their parents, and easily transmit them to their children in turn.

The Ministers and religious Teachers either believe the same, or they do not. Bad either way, since they take no little trouble to *perpetuate* these superstitions.

This is a sad state of things in our age and country, so near, too, to our commercial centres and seats of learning ; but this is a *true* picture.

These are some of the circumstances connected with and surrounding the Freedmen, and I need not add how powerfully they affect their condition and retard their moral and spiritual progress. If these are allowed to continue in operation, it will be many, many years before the comforts of the Church will reach them, as a whole, and bring them real joy and peace. What is to be done ?

In the light of the above-mentioned circumstances, the *problem* of evangelization (if problem it is) may be thus stated : *From a given number of ignorant and depraved people, say two-and-a-half or three millions, surrounded by baneful political, moral, and religious influences, to make moral, self-respecting men and women, and sound Christian Churchmen.* How can this problem be most speedily solved ? I write this in all humility : *By immediately taking hold of the young of both sexes, separating them entirely* (where it can be done) *from all domestic and denominational influences, and bringing them into the Church of CHRIST.* This must be effected by erecting for them "Church Homes" (where it is possible), and, under the immediate and constant supervision of a Clergyman, training them to habits of industry, thoughtfulness and piety, to regard their duty to God and to their neighbor, and to recognize the authority and teachings of the Church, as *the Church.*

This is the plan pursued by the Roman Catholics, from whom we may learn many a lesson of penetration and administrative policy.

Such is the *general* out-look. But I have undertaken to state these facts especially in the interest of my own Missionary work. I am a colored man, and engaged in the work of the Church among the Freedmen of the South in the city of Savannah, Ga. The Diocese of Georgia, so far as the colored people are concerned, is marked by the same peculiarities which are to be found in other Southern sections—some circumstances, perhaps, rendering them even more remarkable here. In this Diocese, nearly one-half the population is colored. Referring to this subject in his Convention Address this year, the Bishop stated this fact thus : "The colored population of Georgia equals, by census of 1870, in round numbers, the population of Nebraska, Oregon and Washington Mission, Colorado Mission, including Wyoming and New Mexico, and Nevada Mission, including Arizona." (*vide* Journal of Conv. for 1873, p. 26). To all these the Bread of Life must be given. The city of Savannah,* my field of labor, reckons 14,000 colored persons among its population, the majority of whom are professors of no faith at all. The Mission of St. Augustine, in my charge, was established in 1872, by authority of Bishop Beckwith. We commenced our truly aggressive work in a locality unfrequented before by Clergymen of the Church, and amongst a dense mass of Freedmen, most of whom had never before been present at a Church Service. In the midst of this ignorance and spiritual destitution we have collected the nucleus of a church, organized a Parish

Day-school, and awakened a decidedly Church interest in the whole district, and beyond it. Our frequent Services (choral) have won their way to the hearts of the people. Our temporary chapel (hired) is too small to accommodate the constantly increasing number of worshippers. One hundred parish and Sunday-school scholars fill our room, and five hundred more, with little exertion, could be attached to our Church and School if means could be provided to secure accommodation and teachers for them. Through many discouragements and difficulties God has prospered His work.

But to secure *permanent* progress, other means than those now used are necessary. What are these? That process above referred to as calculated to reach the desired end, viz., *By immediately taking hold of the young of both sexes, separating them entirely* (where it can be done) *from all domestic and denominational influences, and bringing them into the Church of CHRIST.* Thus will we be able to do in *twenty* years the work which, by our present system, it will take us *fourscore* years to accomplish, and not half so completely. The Romanists in the city of Savannah have, for some time, been working on our present plan. Colored children are taken to school by them; immediately a reading lesson book full of Roman Catholic doctrines is put into their hands by "the Sisters," and the Church work and school work go on simultaneously. But this is a process far too slow and insecure for them. The newly consecrated Roman Catholic Bishop of Savannah, it is stated, intends to establish a "Church Home" for colored youth on the small island of Skidaway, some ten or fifteen miles from Savannah, and to push things to extremities. When he places there his colored priests, his power will be considerably augmented. Shall we not contest the prize against him? Shall we not dispute every inch of ground with him? Shall we not anticipate him? Shall we not save the Freedmen from the dread alternative of being wrecked on the Scylla of Romanism, or being stranded on the Charybdis of a latitudinarian Protestantism? With this uppermost in my mind, is it to be wondered at that I appear before the Northern public, with the approbation of my Bishop, to enlist the sympathies, and receive the liberal donations of Churchmen and friends North, East, and West? We need a Chapel, School-room, and "Church Home," in which the young may be taken, kept, and trained, for the Church, to habits of industry, self-respect, reverence for God, and love for their duties, and prepared for the active discharge of their trusts in that state of life into which it may please God to call them. We shall be ten-fold more influential than we are, and be able to raise up our own teachers, Catechists, etc., to do battle for the Church. Does any ask, why not raise the means in the South? I reply; Southern minds have pondered on the situation of things, and Southern hearts are not altogether devoid of sympathy; but the devastation of war has sapped the wealth of this section of the country. Who will come "to the help of the LORD against the mighty," and assist me to raise ten or twelve thousand dollars? If this appeal should move the hearts of any, they can send their contributions directly

to me, or, for me, through Rev. Dr. Twing, Sec. of Domestic Committee, 22 Bible House, New York. Donations in kind, articles of church furniture, a bell, a font, maps, black-board or other articles for the school, will be thankfully received and acknowledged.

J. ROBERT LOVE,

Missionary of St. Augustine's.

MESSAGES FROM THE MISSION FIELD.

MINNESOTA.

As usual, I am late with my report; but I tell you in all truth that, in my whole life, I have never been driven as I have been during the last three months. You know I am building another church and parsonage at Alexandria, which is taxing me very much, both in body, mind and pocket. I hope this Fall I shall be able to get rid of Alexandria and Ida, and then my field will be too large for any one man. But as long as I can hold out, I am willing to do all that I can. I am thankful to say that I have never, since I have been in the State, been so well as during the past spring and summer; and most assuredly I have never worked so hard.

My work is prospering at all points. I am not, as you know, one of the complaining sort, as I have something better to do. I believe God will bless my work just in proportion as I am faithful; but it is not for me to say in what way He will bless it. It is for us to believe what He has promised.

I will try and give you a better report next time.

P.S.—Please send my stipend in haste—as old *Bad Boy* told the Agent (*Bad Boy* is an Indian chief) to grease the wheels and secure the linchpins of the wagon that brought them their money.

NEW MEXICO.

The last quarter has been the most trying of my ministerial life. I can heartily exclaim with the Psalmist of old, “Adder’s poison is under their lips.” “Their throat is an open sepulchre.”

Besides the Services here, I have held Service twice at Fort Seldon, and once at Fort Staunton, one hundred and fifty miles northeast of here, where I have had the largest congregation I have seen in New Mexico—about one hundred being present. At this place I was detained a few days by rumors of trouble with the Indians, and, on my way home, was stopped by real trouble with the Mexican population, at the mouth of a cañon—about one hundred miles east of here—through which the road runs. Here the Americans, numbering seventeen, and the Mexicans, numbering one hundred and thirty, had quite a skirmish on the morning of my arrival, and a company of cavalry from Fort Staunton was sent for to keep the peace.

But we trust ere long to see those great civilizers, steam and electricity, stretching over this heathen and semi-barbarous land, bearing on the iron

rail and through the trembling wire the glad tidings of CHRIST and His salvation, with such a mighty force that superstition and ignorance will forever flee before them, and be forgotten among the buried evils of the past.

MISSOURI.

The members of this parish have never been called upon to contribute much until recently, and hence they neither feel the necessity of giving, nor yet do they know how. There is such a thing as killing or dwarfing an enterprise by too much or by indiscriminate aid. If you want a strong parish, the people must grow up *working* and *giving*. This parish has not yet mounted to the *giving* point; but they—the ladies of the same, at least—have gone to work. Within the past two years, they have worked out, at the ends of their fingers, nearly *five hundred* dollars, which is designed for the building of a church up-town. They got this amount, not by a resort to the selling of *jim-cracks*, but by doing all kinds of sewing for man and boy, woman and child. When these same ladies—and they will come to it—once get about that higher work of gathering in the people, and showing them, in a well-managed zeal, the real nature of the Church as a Christian Institution, then we shall have advanced to a position where we shall not need your help.

The parish has labored under another difficulty. The Church building is far out on the outskirts of the city. In a place like this, where there are nine or ten religious organizations besides our own Church, not much aggressive work can be done unless we plant ourselves among those in whose behalf we desire to minister. Those who are Churchmen from principle will attend Service, hold it where you will, but those not of us, who know little or nothing about the Church, will not do in like manner. First carry the Church to the people, and they will attend upon her Services, and learn to love her for what she really is—the pillar and ground of the Truth.

WASHINGTON TERRITORY.

I have spent two Sundays at Kalama, in addition to my Services here.

I purpose to visit a new place the third Sunday in this month. A Sunday-school has recently been established there, and I have been applied to for books. I gave them a few Service-books, but this was all I could do for them.

I intend to spend one Sunday at Palmer's Mill and Battle Ground in August. At each of these places—five miles apart—Sunday-schools have been established by the inhabitants, and I received a few books (catechisms) for them from the Bishop, but not as many as they needed.

It is unfortunate we cannot supply such places with our Literature. They particularly desire our Service-books; for it is often the case there is no religious man, of any denomination, to open the school. Even if there is such a one, he generally prefers a written Service. I wish I had more books now for these three schools.

LINKS.

[SOME of our readers will remember the very interesting account—contained in a Report which appeared in this Magazine a year ago from a Missionary in Minnesota—of a visit made by him to an old couple, of whom he had heard during one of his Missionary tours. After speaking of the cordial reception with which he was greeted, the Missionary goes on to say, “I asked what place in Scotland they were from. ‘From Aberdeen,’ was the answer. ‘Indeed!’ said I, ‘we American Churchmen have grateful memory of Aberdeen, for it was there that our first Bishop received Consecration.’ ‘Ay, ay,’ responded he ‘we all ken that well enoo in auld Aberdeen; ’twas in auld St. Andrew’s Chapel, and auld John Skinner joined in laying on of hands on your Bishop Seabury. And when Mary, here, and I were married, ’twas in auld St. Andrew’s; and we stood on the spot where your Bishop was consecrated, and were married by William Skinner, Bishop of Aberdeen, son of the man who helped consecrate Bishop Seabury. A dear man was William Skinner, but he went to God, poor man, many a year agoene.’

“After some further conversation he turned to his wife and said: ‘Mary, where are the old papers?’ They went together to a bureau, and after a short search brought me three papers. Two of these were certificates of the publication of the banns of marriage ‘between William Bird, mason, and Mary, daughter of John Christie, laborer.’ The other paper was a Letter Commendatory, dated in March, 1834, and signed ‘William Skinner, D.D., Bishop of Aberdeen, and Senior Rector of St. Andrew’s Chapel.’

“You may well imagine how almost startling seemed to me this novel incident in my experience,—to see the past and present of our Church so linked together in the persons of one family on this Western border, and to have presented to me a Commendatory Letter which was written when I was only fifteen months old. Strange as many of our Western experiences are, this one seemed strangest of all.”

No wonder the Missionary should regard this incident, and speak of it, as we find him doing in the Report from which we have quoted. In a region of our country where, from the peculiar *make up* of the population, strange coincidences are constantly presenting themselves, the one now referred to possesses a certain *unique* character. We are not surprised, therefore, that the Missionary (being a Minister of the Church), should have been so impressed by the striking accessories of a case, which, in and of itself, formed a living link between that Communion wherein our first Bishop received Episcopal orders and our own.

And now in another Report from this same Missionary, among other matters of interest, reference is made to a second visit to these aged communicants. The entire letter will be read with pleasure, and especially by those who remember the leading circumstances of the first narrative. We are no

believers in the doctrine of *congruity*, in any technical application of the term—but, we are glad that such a pleasant incident should have occurred in the experience of a Brother, of such an earnest and loving spirit.]

REV. AND DEAR SIR: On the 13th of July, Bishop Whipple visited my field, and held Service in the church here at Blue Earth City in the morning, and confirmed four persons, and in the evening at Wells, twenty-five miles distant; at which Service I baptized five adults and one child, and presented a class of eight for Confirmation.

On Monday, July 14th, a meeting of the citizens, interested in the erection of a Church building, was held at nine o'clock in the morning, at which the Bishop presided, and after a short conference a subscription was drawn up, and more than one thousand dollars was pledged that day—the Bishop agreeing to furnish another thousand for the purpose.

The plans are made, the lumber is bought, and the work is commenced, and, before the 1st of November, I intend—God willing—to have the church ready for Consecration.

Yesterday I visited our old Scotch friend, Mr. William Bird, of whom I wrote you a year ago—and next Sunday I purpose to hold Service and administer the Holy Communion at his house. I took a copy of some papers in his possession, and will send it to you. Perhaps it may have some value in your eyes as a connecting link of the early days of the Church in America and our present Missionary work. The copy which I send is *exact* in all respects save the chirography. You can make such use of the copies as you see fit. Mr. Bird told me that the marriage was solemnized at the Altar where Bishop Seabury was consecrated, by the son of one of his consecrators.

My work is going steadily on—that is, I am trying to plant and water, in faith that God will give the increase. By His blessing we will try to make known the fair beauty of Sion in this border-land. We know that the ages are His and that His Word shall not return unto Him void. “To whom He was not spoken of, they shall see: and they that have not heard shall understand.”

[The reference made in the Report to the copies of certain old papers, sent for our use, suggests to us that, possibly, our readers might like to see them. Our friends are aware that we are very little concerned, in this Magazine, with the matter of *Archæology* except in its application to First Principles and methods of Christian work, where, of course, our motto is, *the old is better*. But there is so much (in connection with the Missionary's Report) of pleasant association in these papers, and withal they are themselves so quaint, that we yield to what we cannot but regard a pardonable curiosity on the part of our readers, and reproduce the papers here.]

(Copy.)

That a Purpose of Marriage between William Bird, Mason, Summer

street in this parish, and Mary Christie, St. Andrew's street in the South Parish of Aberdeen has been Thrice proclaimed in the Parish Church of Old Machar, and no Objections offered, is attested at Old Aberdeen this Sixth day of September, Eighteen Hundred and Twenty-nine Years, by
A. MITCHELL, *Session Clerk*.

N.B. Pledges are forfeited, if not called for within six Weeks from this date.

(Copy.)

That the Banns of Marriage betwixt William Bird, Mason, in the parish of Old Machar, and Mary Christie, in Aberdeen, daughter of George Christie, Labourer in Aberdeen were Three several Times published in the Churches of this City, and no Objections offered to impede the intended Marriage, is attested by

WILLIAM SMITH, *Session Clerk*.

No 209.

ABERDEEN, 7th September, 1829.

(Copy.)

That the Bearer hereof, William Bird, Stone Mason, and his wife Mary Christie are both persons of decent and respectable character, and regular Members of the Protestant Episcopal Church, and as such are justly entitled to all the privileges of Christian communion and fellowship—is attested at Aberdeen, this fourth day of March, 1834, by

W. SKINNER, D.D., *Bishop of the Diocese of Aberdeen, and Senior Minister of St. Andrew's Chapel, Aberdeen.*

The above mentioned Mr. and Mrs. Bird have been for a few months members of St. Paul's Church, Owego, Tioga County, in the Diocese of W. N. York.

GEORGE WATSON.

IMMEDIATE HELP NEEDED.

WE sincerely trust that the following appeal from Bishop Morris, in behalf of a very faithful and successful worker in his Jurisdiction, will meet with a prompt and liberal response. Our pages on several occasions have furnished testimony, in the warm commendation of his work by his Bishop, to the devotion and energy with which this good brother is laboring. May many sympathizing hearts be moved to extend to him a helping hand in this his day of calamity!

“I have just learned, from the Rev. Mr. Wells, of Walla Walla, Washington Territory, that on the 30th of July, a building, used by him as a dwelling and girls' boarding-school, was burned to the ground, with furni-

ture, books, and everything that it contained, except one piano. This is a very serious loss, amounting to \$3,500, and will prove a great embarrassment to Mr. Wells in his important work. His school was to have re-opened on the 1st of September, but now within a few weeks of that time he finds himself without a house, furniture or books, or the means to procure them. Will not the friends of our Missions in educational work in the East come to our assistance in this pressing emergency? Mr. Wells is doing a most excellent work at Walla Walla, all of which will be greatly hindered in its progress if he is not able to re-establish his girls' school. Among the many claims upon the sympathy and liberality of the Churchmen of the East, I hope that this may have a place according to its needs and deserts. Portland has just passed through the fire, and has not the ability to aid that she had. 'He gives twice who gives quickly.'"

HORSES AND CHARIOTS.

[WE are not sure that we would care to have the responsibility, in connection with the various duties which now occupy our time and attention, of looking after, and disbursing from, a Secret Service Fund, moderate in amount, to be used in the interest of our Mission work. It is true there are cases, frequently occurring, where it would be an *immense relief* to ourselves (as well as to the applicants) if we could respond at once and generously to appeals made by our Missionaries. A few volumes of Theology to some laborer at a distant out-post, to furnish fresh material and stimulus for his work : a few simple appliances, in the way of instruction and music books, for Sunday-schools at Mission stations : a few helps, now and then, in the form of Tracts and Manuals for parochial use ;—things like these, for which we are often and earnestly asked, could be provided for out of such a Fund as that of which we have spoken.

The labor involved in a stewardship like this would be to us a real luxury ; but, perchance, in administering such a Trust, we might occasionally err in judgment, or fail to make a proper discrimination. Great therefore as is the need of some such instrumentality—and every year deepens our convictions of its importance—we repeat that we are not sure we should care to undertake the responsibility of managing a Secret Service Fund.

But we *are* very sure that we would delight to have a HORSE FUND at our disposal. By this we mean a Fund upon which we could draw for the purchase of horses for those of our Missionaries who so much need them in order to the full and successful prosecution of their work. Our pages often bear witness, by allusion or direct appeal, to the pressing nature, in certain cases, of the want to which reference is now made. We know, from repeated testimony, how much the lack of a horse hinders many a Missionary from

availing himself of opportunities for great usefulness. One more such instance will be found in what follows from a Missionary in Illinois. We are quite free to say, that, if we could have our own way about it, we would mount every such earnest laborer on horse-back, and furnish him with ample saddle-bags, and send him on his way rejoicing. And should it so happen that any Missionary could not well avail himself of such a mode of locomotion, then we should add a wagon to his horse, and start him off thus upon his Missionary circuit.]

REV AND DEAR SIR: There is one difficulty against which I am unable to contend: it is this, the want of means to go into the country to hold Services at different points in this and the adjoining county. I am in the centre of one of the finest farming counties in the State, which is thickly settled with well-to-do farmers, and well dotted with schoolhouses. I can have the use of those at any time. On the few occasions when I could persuade somebody to take me out, the attendance has been not only good but very large, and each time I have been requested to return and officiate again. The people very generally are intelligent Eastern people, and have become quite tired of the rant and ever-changing character of the religious bodies with which they have been connected.

But I am hindered from doing a work which I believe would in a little time yield abundant fruit, for want of a horse and wagon to carry me with my books, papers, etc., on Sunday afternoon and moonlight week-nights to these points. Now, two hundred dollars would furnish the necessary outfit, and the keeping of the horse would be provided for by those farmers. I may be asked, why these people do not come into town to the Services. The answer is plain: they work hard all the week, and on Sunday they and their horses are tired; besides, they have large herds of cattle, which must be looked after. And then there is this fact, alas! that most of them have become indifferent to religious matters, which is the result of what seems to them to be another fact, viz., that *no man cares for their souls*, inasmuch as a Minister of the Gospel scarce ever visits them. But without hesitancy I say that I believe—could I hold such Services as those referred to—these people would become interested in them, and unspeakable good would be the result. But, with my very small income, I am not able to provide myself with the necessary outfit that would enable me to do the MASTER'S will, and carry out (in this portion of His field) His command and commission to "preach the Gospel to every creature?"

Doubtless there are many such cases as I have now spoken of, brought to your door; but here certainly a large field is already white unto the harvest, and needing only the implements to enable the laborer to enter in and bind up the sheaves. For want of these, I have been forced to abandon a point where my congregations averaged one hundred and fifty, and where I had a subscription of \$1,300, and a large lot to build on,—the building to

be used for a school during the week, and for religious Services on Sunday. There is a Sunday-school in operation now at the place.

May God put it into the hearts of His servants to give towards this object ! is the fervent prayer of one of the Church's Missionaries.

MISSION WORK IN MAINE.

WE publish elsewhere in this number a communication from a lady—one of a party who accompanied Bishop Neely last Summer in his annual Visitation to the Aroostook portion of his Diocese. The letter will be read with interest by all, and particularly by those to whom the initials will at once suggest a name familiar in the list of those who have contributed to the formation of a Christian Literature for children. The section of Maine, about which this and a letter to follow are concerned, is emphatically a Missionary region. The whole Diocese, indeed, is a Mission field, but the Aroostook part of it seems preëminently so. We congratulate the Bishop (himself a hard worker, whose portion of the great vineyard does not possess a remarkably congenial soil for Church enterprises), in having such earnest and faithful workers associated with him, not only in the Aroostook but in the other portions of his extensive Jurisdiction.

We wish we might have been a member of that Missionary party. We are sure we would have enjoyed the trip, as a trip, and been stimulated and encouraged by the evidences that would have met our eyes of zealous Christian work. But, as that could not be, we are glad to have the opportunity—and we think our friends will be likewise glad—to read the description of the journey which we present (in part) in this number of our Magazine.

THE GERMANS AND THE FREEDMEN.

Our readers will find in the present number of this Periodical two contributions—one entitled *The German Problem*, the other *Work among the Freedmen*—to which we wish to invite their special attention. The questions treated in these Articles are, in a religious aspect, two of the most important now demanding the consideration of American Churchmen. Our friends must of course judge for themselves as to the apparent practical value of the modes suggested in the Papers referred to for dealing with these grave questions. But, so far as our own opinion is concerned, we are quite free to say that they are among the most thoughtful and striking contributions, which it has been our privilege to see on the subjects with which they respectively deal.

BOARD OF MISSIONS: PROTESTANT EPISCOPAL CHURCH.


The Thirty-eighth Annual Meeting of this Board will be held in the city of New York.

Opening Service on SUNDAY EVENING, Oct. 26th, 1873, in CALVARY CHURCH (Fourth Avenue and Twenty-first Street,), at half-past seven o'clock, on which occasion the Annual Sermon before the Board will be preached by the Rev. W. R. Huntington, D.D., Rector of All Saints' Church, Worcester, Mass.

The remaining Services and meetings of the Board will be held in the CHURCH OF THE HOLY SAVIOUR (Twenty-fifth Street, near Madison Avenue), commencing on MONDAY, at half-past ten o'clock, with Morning Prayer and the administration of the Holy Communion, to be followed in due order, by the business of the Board.

MISSIONARY MEETING, with addresses, on MONDAY EVENING at half-past seven o'clock.

ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from August 1st to September 1st, 1873, inclusive:

ALBANY.

Cooperstown—Christ, of which from		
Little Travellers, \$3....	\$26	25
Fort Edward—St. James', M. C....	21	73
Hudson—Christ, M. C.....	46	91
	\$94	89

CALIFORNIA.

Gilroy—St. Stephen's.....	1	00
San Francisco—St. Luke's.....	4	00
Santa Cruz—J. B., for Rev. J. C.		
Fitman.....	11	00
	16	00

CENTRAL NEW YORK.

Aurora—St. Paul's, M. C.....	4	75
Binghamton—A. J. E.....	8	50
New Hartford—St. Stephen's, M.		
C.....	4	40
Syracuse—O. B., for Bp. Green's		
Associate Missions.....	1	00
St. Peter's, M. C.....	3	66
Watertown—Trinity, M. C.....	71	89
	94	20

CENTRAL PENNSYLVANIA.

Mahanoy City—Ch. of Faith, M. C.	12	44
	12	44

CONNECTICUT.

Bethlehem—Christ.....	5	00
Darien—St. Luke's.....	7	60
Hartford—Trinity, a member....	100	00
Mite Chest 5681.....	12	89
New Britain—St. Mark's.....	40	00
New Haven—St. John's.....	9	83
New Milford—St. John's.....	40	00

North Haven—St. John's S. S., for		
Bp. Tuttle.....	60	00
Oxford—St. Peter's.....	5	00
Plymouth—St. Peter's, M. C.....	24	42
Poquetannock—St. James', M. C....	2	40
Stamford—St. John's, Woman's		
Miss. Ass'n, quar. pay't		
of stipend.....	75	00
St. John's, M. C.....	9	09
Waterbury—St. John's, M. C.....	65	00
Westport—Christ, M. C.....	41	00
Winsted—St. James'.....	4	30
	501	53

DELAWARE.

Claymont—Ascension.....	10	00
Wilmington—Trinity.....	11	75
	21	75

EASTON.

Cambridge—Great Choptank Par-		
ish, M. C.....	20	00
Salisbury—St. Peter's.....	13	64
Shrewsbury Parish, M. C.....	8	62
	42	26

GEORGIA.

Berne—M. A. Hillyer.....	2	50
Cash.....	50	3 00

ILLINOIS.

Albion—St. John's, M. C.....	5	30
Chicago—W. W. Summers.....	5	00
Joliet—H. H.....	1	50
Rock Island—Trinity, M. C.....	11	00
	22	80

INDIANA.

Evansville—St. Paul's, M. C. 12 72 12 72

IOWA.

Clinton—St. John's..... 5 00 5 00

LONG ISLAND.

Brooklyn—Christ, of which for the
Rev. F. B. Lee, \$2..... 3 25
Brooklyn (E. D.)—Christ, M. C..... 5 85
Christ S. S..... 5 27
St. Mark's, M. C..... 4 45
Brooklyn Heights—Grace, M. C..... 75
Hempstead—St. George's..... 47 00
Oyster Bay—Christ..... 30 21 96 78

MAINE.

Gardiner—Christ, of which from
M. C., \$30.71 54 11 54 11

MARYLAND.

Ellicott City—St. John's, M. C.... 9 37
Port Tobacco—Christ, M. C..... 27 95 37 32

MASSACHUSETTS.

Pittsfield—Mrs. and Miss Newton. 50 00
Quincy—Christ 37 93
Springfield—Christ..... 84 08
Webster—Reconciliation, M. C..... 36 56 208 57

MICHIGAN.

Detroit—Part proceeds of Dele-
gate Meeting..... 108 01
St. Paul's..... 100 00
Hillsdale—M. C..... 14 87 222 88

MINNESOTA.

Stillwater—Ascension, M. C. 15 42 15 42

MISSISSIPPI.

Vicksburg—E. C. L..... 2 00
Mrs. Hoffmans, M. C..... 18 40 20 40

MISSOURI.

St. Louis—Christ, a member, for
Rev. J. C. Fitnam's
travelling expenses.... 20 00 20 00

NEW JERSEY.

Bellville—Christ, M. C..... 20 01
Hackensack—Christ, M. C..... 10 05
Morristown—Ch. of the Redeemer,
for Bp. Tuttle..... 40 00
Morristown—St. Peter's, M. C..... 58 77
Pemberton—Grace..... 4 06
Princeton—Trinity..... 8 00
Vincentown—Trinity..... 4 33
Woodbridge—Trinity, M. C..... 51 55 196 77

NEW YORK.

Garrison's—St. Philip's in the
Highlands 595 49

Hydo Park—St. James'..... 37 86
Matteawan—St. Luke's 5 cent coll.. 10 00
New York—Miss M. S. Mortimer,
for Rev. J. C. Fitnam... 10 00
St. Paul's, M. C..... 9 00
Poughkeepsie—St. Paul's..... 20 81
Sing Sing—Trinity..... 35 00
White Plains—Grace..... 89 73 807 33

OHIO.

Toledo—Trinity..... 110 00 110 00

OREGON.

Oregon City—St. Paul's..... 2 00 2 00

PENNSYLVANIA.

Kingsessing—St. James'..... 2 84
Pottsville—Mt. Carbon Branch, M.
C..... 7 33
Wellsborough—St. Paul's..... 12 75 22 92

PITTSBURGH.

Rochester—Trinity S. S..... 10 92
Sewickley—St. Stephen's..... 5 25 16 17

RHODE ISLAND.

Barrington—St. John's 5 00 5 00

TENNESSEE.

Bolivar—St. James', M. C. 24 25 24 25

VERMONT.

Rutland—Trinity..... 54 00 54 00

WESTERN NEW YORK.

Albion—P. A. F..... 4 00
Bath—St. Thomas', M. C..... 35 81
Fredonia—Trinity S. S..... 6 20
Geneva—Trinity, M. C..... 48 34
St. Peter's, Memorial..... 7 90 60 24

WEST VIRGINIA.

Parkersburg—Trinity, M. C..... 18 33 18 33

LEGACIES.

Conn.—Interest from the Estate
of Chester Adams..... 34 00 34 00

YOUNG CHRISTIAN [SOLDIER.

Receipts for the month..... 214 06 214 06

MITE CHESTS.

Receipts for the month, not
credited to Parishes..... 219 06 219 06

MISCELLANEOUS.

A Friend..... 2 00
A Widow's Mite, for bread for Na-
shotah..... 2 00
Miscellaneous..... 10 00 14 00

Received for General Purposes..... \$3,256 21
" " Special Purposes..... 86 00

Receipts for the Month..... \$3,342 21
Amount previously acknowledged..... 149,271 83

Total Receipts since October 1, 1872..... \$153,614 04

CORRECTION.—In the Acknowledgments in the August Number, under the head of CONNECTICUT, Norwalk, St. Paul's, \$79.04, should read Norwalk, from Mite Chests, \$59.04; Mrs. S. E. O., \$20. Total, \$79.04.

INDIAN COMMISSION.

HEATHEN RED MEN ASKING FOR CHRISTIAN LIGHT.

[THE following letter from Col. Kemble, late Secretary of the Indian Commission, and now one of the Government Inspectors, contains matters of such great interest, that—although sent simply as a private communication—we cannot refrain from permitting our readers to share in the joy and encouragement which it inspires. We feel very sure that the hearts of all interested in the blessed work of scattering heathen darkness with the light of the glorious Gospel, and especially the hearts of those who are striving and praying for the evangelization of the Red Men, will be cheered by such news as this letter brings to a member of the Executive Committee. Such as these, we are confident, will thank God, and take courage.]

LAPWAI, IDAHO TER., *Aug. 31, 1873.*

MY DEAR DR. DYER : While at this Reservation and still on my way North, I have learned of a very interesting and indeed wonderful religious work among the Spokanes, one hundred miles above here, which seems to have had its origin in, if it be not in truth the direct outgrowth from, our branch of the Church.

The Spokanes were a very warlike and formidable tribe, not many years ago, inhabiting the country along the upper waters of the Columbia, in Washington Territory and Idaho. Of late years, one may almost say within the past eighteen months, there has been a religious movement among them, growing out of the efforts which their principal chief is making to bring his people to the knowledge of God. This man is known among the people here as "Spokane Garry." He formerly (when a boy) lived at Fort Garry, on the Red River of the North. There he was educated by teachers or Clergymen of the Church of England. He afterwards returned to his people and has since acquired great influence over them. He is distinguished, among other peculiarities, by a hatred of the Romish religion, and through his efforts a number of his people who were baptized into the Roman Catholic Church, have renounced their allegiance and joined him in an endeavor to set up the worship of God according to the forms of the Church of England and the Presbyterian Church. He has sent to this Agency, the nearest Protestant Mission, for the Presbyterian minister, Rev. Mr. Spaulding, to visit his people and administer Baptism. This Mr. S. has done twice or thrice, and he has baptized, after his method, two or three hundred. He has also given them some instruction and taught them a few simple hymns in English—hymns in which the subject is the love of Jesus, or invocations in His sacred Name. Mr. Spaulding, I scarcely need tell you, is the Presbyterian minister who has been so long and labored so arduously among the Indians of this region. I believe his ministrations began in 1836. His wife (the first white woman that crossed

the Rocky Mountains) died from sufferings growing out of the terrible Whitman massacre in 1847. I have seen and conversed with him about these Indians, and he says it is a genuine work—a veritable hungering and thirsting after the word of God, among the followers of Garry.

Garry has written three or four times to the Agent here to write to the "Great Father" for a teacher for him and his people. The last letter of Mr. Monteith to the Department has been referred to me, to take such action upon it as I shall find suitable and proper. And now, within a day or two, a new revelation of the interest which has seized this people has been brought before me.

Yesterday (Saturday) there came down from the Spokane country, another delegation from Garry's people, the fourth that has visited this Agency on the same errand, travelling a hundred miles over the mountains. There are nine men and their squaws and children. They have come down for the single purpose, and no other, of learning, as they say, "about JESUS" and learning how to sing the "hymns of JESUS." I saw them this morning, and heard them sing the two or three childlike hymns which they have been taught. It was profoundly moving. Their love of it cannot be questioned. They learn with amazing facility. In my conference with them their speaker said, "Our chief (Garry) has taught us not to lie or steal: we are trying to walk one with good-white men. We hope you can help us to find a teacher."

Mr. Spalding says the baptized men and women are generally leading correct lives.

Now, I purpose leaving here on Tuesday for Colville, and shall see these people (D.V.) on my way. Mr. Spaulding will go with me, and part of the Spokane delegation. I write this letter to suggest that if Spokane Garry should desire a Minister from our Church, and the Department will sanction an appropriation for support of a teacher for his people, it would be well to endeavor to procure a good man and his wife from among Church Clergymen looking for such a splendid field. From all I can hear, it is a marvelous development of religious interest. I shall know more of it, I hope, in a few days.

THE NIOBRARA CONVOCATION.

[As a matter of record in this Department, as well as for the interesting character of the occasion itself, we transfer from one of our Church Papers the following account of the Niobrara Convocation. The Ordination of Messrs. Schubert, Hemans, and Cleveland, must have been, to the Missionary Bishop, a particularly solemn yet comforting feature of his work in connection with this gathering in council of his fellow-laborers in the Indian field.]

In accordance with the call of the Bishop, the Convocation of Niobrara met at the Church of the Most Merciful SAVIOUR, Santee Agency, on Friday,

the 8th of August, and continued in session three days. All the Clergy were in attendance with the exception of the Rev. Mr. Burt, of Crow Creek Mission, who was called East, and the Rev. Mr. Dorsey, of the Ponka Mission, who was detained at home. Native Catechists and lay delegates from the Santee and Yankton Missions, one Catechist from the Cheyenne Mission, and three lay delegates from the Crow Creek Mission, and a white Catechist from the Lower Brulé Mission were in attendance ; in all forty-four members.

The Convocation was opened with Divine Service, sermon, and administration of the Holy Communion in the Dakota language. The sermon was preached by the Rev. Mr. Hinman, from the closing verses of the Gospel of St. Mark. Many of the faithful received the Holy Communion.

The afternoon was devoted to a business meeting. On request of Henry Waumdixun, Bishop Hare informed the Convocation of his plans for work ; and of his choice of the Yankton Agency as his See, on account of its convenience in enabling him to reach all parts of his Jurisdiction from that point. He also stated that the Church of the Holy Fellowship would be his cathedral ; and that he is now building at Yankton Agency a catechetical school for the instruction of Teachers, Catechists, and Clergymen.

Having now a Bishop whose special work is the care of the Missions among the Indians, on discussing the changes necessary in our constitution and regulations, so many changes were found necessary to bring it into harmony with our altered circumstances, that it was decided to consider this the final meeting of the Convocation of the Archdeaconry of the Niobrara, and to leave to the judgment of the Bishop the calling of a primary meeting for the formation of a Convocation of the Missionary Jurisdiction of Niobrara.

Bishop Hare informed the Convocation of the proposal to erect a monument to the memory of the late Metropolitan of Capetown, South Africa, styled the "Defender of the Faith." On motion, it was unanimously proposed to devote the offering, next Sunday, toward that object.

The committee appointed last year to solicit contributions toward erecting memorials to the Rev. Philip Johnson and Christian Taopi, native Deacons, deceased, reported that the chairman of the committee, the Rev. Paul Mazakute, having died, nothing had been done. Henry Waumdixun and George Quinn each offered an Indian pony toward that object. The Rev. S. D. Hinman was appointed a committee to draft resolutions on the death of the Rev. Paul Mazakute. The Bishop, Clergy, and others made memorial speeches commemorating the life, faith, and labors of that noble servant of God.

The subject of marriage was then introduced, and led to a free discussion of the evils of marriages made in the heathen way, and the blessings and helps of Christian marriage toward right and holy living. The Bishop stated his views, in the course of which he made known his intention to recognize no man as a Catechist who took a wife in any other way than the

Christian way. Joseph Wabashaw made a most eloquent speech in support of the views of the Bishop.

Evening Prayer was said, and the Convocation adjourned to meet at nine o'clock on the following morning.

Saturday, August 9th.—Morning Prayer was said by Messrs. Cook and Walker. Bishop Hare then took the chair, and the Convocation resumed. The Rev. Mr. Hinman proposed that a committee of one be appointed to extend the greetings of the Convocation to the Oneidas living near Green Bay, Wisconsin, and, since they have been placed under the Jurisdiction of the Bishop of Niobrara, to invite their Missionary (the Rev. Mr. Good-nough) and his people to become members of the Convocation of Niobrara. The Rev. Daniel W. Hemans was appointed such committee.

The Bishop then proposed that friendly greetings be sent by the delegates from Crow Creek to all in that region who are struggling toward the light of the Gospel; and Thomas Nomahdi, a Santee Catechist, was thereupon appointed such committee.

The remainder of the morning was spent in receiving verbal reports from Missionaries and Catechists, as to the aspects of the work at their different stations.

After recess, the Rev. Mr. Hinman announced that the Honorable Commissioner of Indian Affairs would spend the LORD'S DAY on the Santee Reservation, and proposed that an invitation be extended to him and the Santee Agent to attend the Services and the Ordination on Sunday morning. The secretary was accordingly instructed to invite them.

The Rev. S. D. Hinman, from the committee appointed to draft resolutions on the death of the Rev. Paul Mazakute, reported the following, which were adopted by a rising vote :

Resolved, That this Convocation has heard with sincere sorrow, of the death of our beloved brother Paul Mazakute, a Presbyter of the Church of God.

Resolved, That we deeply sympathize with the afflicted family, and with his whole people, in the bereavement that has befallen them.

Resolved, That we thank God for the abundant gift of His SPIRIT, whereby He enabled him to lead so holy and so pure a life.

Resolved, That treasuring the example of his life, we thank God for the confirmation of our faith that His promises fail not, and that the Gospel of JESUS is indeed now, as of old, the power of God to the salvation of every one that believeth.

Resolved, That we thank God that the daily walk and conversation of our beloved brother, as well as his earnest work and love for the blessed SAVIOUR have made us more hopeful and confident for the future blessing and salvation of all his people.

After further discussion of the subject of Christian marriage, and schools, the Convocation adjourned to meet for Divine Service, on Sunday morning at ten o'clock

Sunday, August 10th.—During the singing of the processional, the

Bishop, Clergy, and Candidates for Deacons' and Priests' Orders, went in procession from the vestry to the chancel of the Church of the Most Merciful SAVIOUR. The Church was filled with a large congregation of Indians, together with a number of Agency employés and others, and the Agent, and the Honorable Commissioner Smith. The Rev. Messrs. Walker and Swift said Morning Prayer in Dakota. Bishop Hare preached the ordination sermon from Exodus, xxviii. 29. The Rev. Mr. Cook presented Wm. A. Schubert, M.D., late of Georgetown, D. C., to be ordered Deacon. The Rev. Mr. Hinman presented the Rev. Daniel W. Hemans, native Deacon, and the Rev. Mr. Cook, the Rev. Wm. J. Cleaveland, Missionary at Lower Brulé, to be advanced to the Priesthood. The Rev. Mr. Hinman said the Litany, and Mr. Cook the Communion Office to the end of the Offertory, in Dakota. In the ordination of the Priests, the Rev. Messrs. Hinman and Cook united with the Bishop in the laying on of hands. The Rev. Mr. Hinman proceeded with the Communion Service to the end of the prayer of Humble Access. Bishop Hare consecrated the elements and administered to the Clergy present, and the Rev. Messrs. Hinman and Cook to the laity. The Post Communion was said by Mr. Hinman in Dakota. The Prayers for those ordained and the Blessing of Peace were pronounced by the Bishop.

At 2:30 o'clock, P.M., a Service was held for the children and young people, when the Church was crowded.

In the evening an English Service was said by Messrs. Cleveland and Schubert, the Lessons being read by Mr. Hinman. Bishop Hare preached from St Luke, xix. 2, 3, on the character of Zaccheus. The Bishop then said the closing collects and gave the Blessing of Peace. The Convocation was then declared adjourned *sine die*.

JOSEPH W. COOK, *Secretary*.

BISHOP HARE'S VISIT TO PORTIONS OF THE INDIAN FIELD.

[It gives us pleasure to lay before our readers the following extract which we are permitted to make from a letter written by the Bishop of Niobrara to a member of the Executive Committee. We are sure that the friends of our Indian Missions will be cheered by the encouraging aspect of the work as seen by the Bishop and as set forth in that portion of his letter which we herewith present.]

CHEYENNE AGENCY, DAKOTA,

July 30th, 1873.

REV. AND DEAR BROTHER: I left Yankton City, where I had been for some days on business, on the 19th, in a hired wagon, and, after a week's hard travelling, interrupted by a Sunday spent at Yankton Agency, and a Wednesday passed at Crow Creek Agency, reached Fort Sully on Saturday

last. The Rev. Luke Walker, our Indian Deacon, accompanied me as Interpreter.

What with the hot sun, hosts of mosquitoes, and the filthy *ranches*, we had a somewhat trying time; but I have been more than repaid by the encouraging aspect of affairs wherever I have been.

I did not visit the Brule' Mission, as the Missionary there had failed to receive notice of the postponement of the meeting of our convocation and had left, with his wife, to be present at its sessions. But at Crow Creek, where, a year ago, the Indians were decidedly opposed to both Schools and Churches, and indeed to progress of any kind, a marked change for the better has been wrought; the Missionary has won the esteem of the people generally, and the devoted allegiance of three or four good men who listen to his instructions with constant interest, and who have held fast by him, notwithstanding a good deal of opprobrium, and constitute a most promising nucleus. Notice having been given that we should hold a Dakota Service, there was a large gathering in the room which the Agent had fitted up as a school-room and chapel. The best people were present. Decorum and fixed attention reigned supreme, and, altogether, the scene was nearer the *romance* of missions than anything I had before witnessed, or indeed believed that I ever should behold.

From Crow Creek we drove to Sully, where we arrived Saturday, July 26th, and received a cordial welcome. The next day, Sunday, we held Service, with Confirmation and Holy Communion, and were rewarded by many indications that the Service was a great help and comfort to the more devout people of the Post, and not without an influence for good on many others.

From Sully we drove to this Agency in time for an evening Service. The mess room, which is used as a chapel, was *crowded*. Many were present who are never seen there on ordinary occasions. An infant was baptized, a soldier confirmed; and much interest was manifested; so much so, indeed, that I shall hold another Service this (Wednesday) evening, and follow it with the celebration of the Holy Communion and of another Baptism to-morrow morning.

We had a Service for the Indians, in the open air, on Monday, when about seventy-five were present. It was a strange scene. In front of us, forty or fifty feet distant, rolled the Missouri River. Nearer at hand, grouped in a semi-circle, fringed with a few curious soldiers and *employés* of the Agency, sat the Indians; many bedecked with paint and feathers, carrying guns and tomahawks; some in a soberer guise, betokening that they were inclining to the white man's ways; while all gazed, apparently half-amused half awe-struck at the vested Missionary of the Station as he sang the hymns and offered the prayers of the Church, and then at the Indian Deacon and at me as we spoke the words of Life.

We have been out on horseback to several camps, too, delivered our message, and found more readiness to listen, and to be favorable to the

Mission, than I had dared to expect. The people say, and say truly, that white men have always cheated them, and polluted their women : how shall they know that we are different from the white men who preceded us? We profess friendship. So did they. Our only answer is that they must watch us very closely and see how we live. This they seem ready to do in many cases. And I confess I think that we cannot in fairness expect anything more at present. And yet, some of them accord us more, remarking that they notice that an Agent is a different kind of man from any they have had before, and this encourages them. One of them—a chief well thought of—is very urgent that the Missionary shall come and live among his people.

PAUL MAZAKUTE AND BISHOP TUTTLE.

[THE following brief but exceedingly interesting correspondence should have appeared some time ago in this department of THE SPIRIT OF MISSIONS. In the interval which has elapsed since it came to hand, the Indian Presbyterian has rested from his labors. A more tender interest therefore will attach to these letters now, and specially to the one from Paul himself, than could have been the case had the correspondence appeared at an earlier date.

The first in the series is an extract from a letter of Bishop Tuttle to Bishop Hare, enclosing a translation of Paul Mazakute's letter to himself, and his letter to Paul in reply.]

MY DEAR BISHOP HARE : . . . I enclose some letters—a translation by Mr. Hinman of Paul Mazakute's letter to me, and my answer to Paul.

If they are of any good to use in your department of THE SPIRIT OF MISSIONS, please use them. If not, please lay them by. What pleases you will please me. It occurred to me that at least you might like to see them, and then I thought I could make their sending a text for telling how I love and welcome you.

Ever affectionately yours,

DANL. S. TUTTLE.

PAUL'S LETTER TO THE BISHOP.

MINI WAXTE, NEB., Dec. 26th, 1872.

RT. REV. DANL. S. TUTTLE, D.D. : My friend and elder Brother : Four years ago, I saw you at the Council of the Church in New York, and heard all you said about your people. Yesterday, Christmas Day, in my church and with my own people, I celebrated the Holy Eucharist, and therein remembered how JESUS had saved us with His most precious Blood. The offering was three dollars and fifty cents (\$3.50). It is very little, but we are Indians and very poor. And although there are many Santees, yet in this settlement of farmers we are few in number and some are not at home. But we have our Church and our Services, and, as we are able, work for JESUS.

My friend and elder Brother (I am not well and cannot write long), from my heart I shake hands with you.

Your Brother.

THE BISHOP'S REPLY.

SALT LAKE CITY, UTAH, Jan. 28th, 1873.

MY DEAR BROTHER : I am glad to have received through your friend, Rev. Mr. Hinman, the Christmas gift of your Indian flock, three dollars and

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

OCTOBER, 1873.

THE ARDUOUSNESS AND THE SUCCESS OF FOREIGN MISSIONS.

WE have received a copy of "*An Address delivered before the Foreign Missionary Society of the Theological Seminary of Virginia, by Rev. John H. Elliott, D.D., Associate Rector of the Ascension Church, Washington, D. C., in commencement week, A.D. 1873.*" The warmest thanks of the Society were tendered Dr. Elliott for his address and a copy of it requested for publication. It is every way worthy of an extended circulation.

The two subjects discussed in it are the arduousness of the Missionary enterprise and its success. The present generation is delighted with the grandeur of the plan of bringing our whole redeemed race "from darkness to light, and from the power of Satan unto God;" but if the preaching of the Cross be not everywhere speedily and generally successful; if difficulties, ill success, and hardships are encountered, the heart that was fired by the greatness of the plan is chilled, vexed, and alienated. Dr. Elliott shows that the arduousness and varying fortunes of the enterprise so far from discrediting it as God's work really constitute a seal of its Divine origin. His words upon this subject are weighty and deserve to be given good heed to. We quote the following part of them :

"A little company, one of whom at least was an inspired Apostle, 'assuredly gathered that the LORD had called them for to preach the Gospel' to Europe. There could be no mistake, the call was special and supernatural, the field mentioned by name, and they obeyed. Was this Divine call confirmed by that swift, sure, easy, universal success now demanded as the seal of the Great Commission? By no means. Europe, wherever they went, bristled with difficulties. Every town, every race, creed, passion, pride, prejudice rose against them. At Philippi, they were mobbed, beaten, imprisoned; at Thessalonica and Berea, expelled; derided at Athens, perse-

cuted at Corinth—yet they assuredly gathered that the LORD had called them for to preach the Gospel unto them. They were oppressed by wealth at Philippi, patriotism at Thessalonica, bigotry at Berea, pride at Athens, and pleasure at Corinth ; by Romans, Jews, Greeks, and Thracians ; by the provincialism of Macedon, and the elegant cultured skepticism of Athens—yet they had assuredly gathered that the LORD had called them for to preach the Gospel unto them. Their Jewish birth was an offence to Romans at Philippi, their Christian creed an offence to Jews everywhere. At Athens the results were almost as discouraging as at the most discouraging modern Mission. Whether it was from the people or the rulers, the mob or the magistrate, ‘certain philosophers of the Epicureans and the Stoics,’ or ‘certain lewd fellows of the baser sort,’ on the right hand and on the left, difficulty, danger, death, confronted them—yet they had assuredly gathered that the LORD had called them for to preach the Gospel unto them. You argue that an enterprise which is arduous, costly, halting, lacks the Divine approval and command. But here is an enterprise enjoined by a vision from heaven ; and yet as soon as it touched the appointed field, it encountered ‘perils by the heathen, perils in the city, perils in the wilderness, perils among false brethren,’ discouragement and disappointment. How then can you argue that Foreign Missions are not enjoined by God : simply because the work may be disappointing, difficult, dangerous ; because the modern Missionary, as he pursues his rugged path, must repeat the sublime resolve of the Apostle—‘None of these things move me, neither count I my life dear unto myself?’

“The pen of prophecy and history has never described the kingdom of CHRIST and of light as a realm, which was always and easily pressing back the confines of darkness ; the lines vary to and fro, advance, recede, and shall fill the earth only as the ocean by its pulses slowly floods the shore. The Church is militant, it is the very arduousness of the enterprise that is a seal of its Divine origin. It tests, it trains, it crowns the Church. Easy success never made a great man ; easy conquest over self would not make a great Christian ; easy conversion of the world would not make the Church great. They are not the best soldiers who easily overrun a peaceful and yielding province, and the arduousness of the Foreign work lifts the Church into heroism. Foreign Missions are the most advanced, the highest form in the school of CHRIST, both for him who obeys the command “Go,” and him who obeys the word “Give.” Do not count the value of the enterprise by the number of heathen saved. Though not a heathen were saved, Foreign Missions would be an incalculable blessing to the Church. Though her borders were not enlarged, her life would be made sublime. It is the most unselfish and elevated of all enterprises. It is pre-eminently the field of suffering and self-sacrifice, and this makes it precious, not abhorred in God’s sight. Oh talk not of its hardships as discrediting its Divine origin. This was the credential of the great Apostle, this the characteristic of the foreign

field : 'I will show him how great things he must '—not achieve, but SUFFER—for my name's sake.' "

But though the Missionaries in every age have suffered, they have also triumphed ; though the enterprise has been arduous, it has yet been successful. The prevalent opinion is a mistaken one ; missions have *not* dragged their slow length along, achieving insignificant results and disheartening all but the enthusiast and the visionary. "On the contrary, the modern Missionary system is youthful in years, wealthy in resources, vigorous in growth, manful in strength, and masterly in results."

Each part of the foreign field is then passed in review by Dr. Elliott and the proofs of success are given. These proofs we will not quote, as we have recently given many of them in our columns. We will merely copy what is said concerning the success of missions in our own time as compared with the results in the primitive age of the Church.

"It has been said that, in the facilities for the spread of the Gospel, the present resembles the primitive age of the Church. To this point of resemblance, I almost dare to add another—the great success of Missions. Certainly, if the only accessible estimate be anything more than a conjecture, we need not shrink from a comparison. As to another source of evidence, I speak as to wise men, judge ye what I say. About eighty years elapsed between the ascension of our LORD and Pliny's well-known letter. About eighty years have elapsed since the birth of the modern Missionary enterprise. In that letter Pliny says : "Many of all ages and of every rank of both sexes, likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns, also, and the open country.' Is not this 'contagion' just as prevalent to-day in Burmah and Madagascar, in New Zealand and the Sandwich Islands? Could not that letter be written from each one of these Missionary fields? If an awakened Church has accomplished so much in eighty years, what victories may she not achieve in three centuries?"

To the countries mentioned by Dr. Elliott others might be added, and notably India, concerning which a late governor of Bombay (Sir Bartle Frere) and a former viceroy (Lord Lawrence), have borne testimony even stronger than that of Pliny ; and there are those who state that the success in India is equal to what it was in Southern Europe, not merely eighty, but nearly three hundred years after the ascension of CHRIST, and that India is now much in the same condition as that portion of the Roman empire was just previously to the baptism of the Emperor Constantine. This is maintained in a work recently published in England, entitled, *The Sacred City of the Hindus*.

DEATH OF THE REV. PETER VAN PELT, D.D.

WE are sure that it will strike all as an eminently fit thing that a notice of the death of our Reverend Brother, whose name is above given, should have place in THE SPIRIT OF MISSIONS.

Dr. Van Pelt was officially connected with the Domestic and Foreign Missionary Society for a period of about forty-five years, commencing when he was twenty-three years old, and ending when he had reached the age of sixty-eight.

Shortly after the formation of the Society in 1821, he was appointed an Agent of the Society in the Diocese of South Carolina.

He became a Patron of the Society and, *ex officio*, a member of the Board of Directors in 1827-28.

He was made a member of the Executive Committee of the Board in 1829.

In 1831 he was elected Secretary of the Board and served in that office under the original organization till the year 1835, and subsequently as Secretary of the Board of Missions under the new organization, (formed that year,) until the Meeting of the Board in Oct. 1866, when failing health compelled him to decline re-election.

At the assembling of the Board from year to year he was uniformly regular and prompt in his attendance—his whole time during its Sessions was given to duties connected therewith—and the Minutes and business papers were methodically and carefully kept. The writer of this article will remember how, during many years of official relations, the Dr. would always be found at the Mission Rooms, on the morning after the adjournment of the Board, with all the documents relating to the Meeting carefully preserved and arranged. These he submitted to the Secretaries of the Committees, going over them in their presence, that they might be certified that everything was in order, and he relieved from further responsibility, in relation to the same.

In all this, there was much labor and for all this the Church owes a debt of gratitude. Dr. Van Pelt died in the city of Philadelphia on the 20th August, 1873, aged 75. Thus one of the few who have known, by active participation, the affairs of the Society from the beginning of its existence, fifty-two years ago, has passed away. We are thankful that their work remains—and that progress has been made therein. Slow indeed compared with that which might have been reasonably looked for—yet real and substantial.

ARRIVAL AND DEPARTURE OF MISSIONARIES.

THE REV. A. C. HÖHING, after about seven years of faithful service in China—five of which were spent in the City of Hankow—received leave of absence, and left Shanghai in February last, this being rendered necessary by the state of his health and by the need of making proper arrangements for the education of his daughter, who came with him.

After spending some weeks in Germany, they took passage in the Steamer Hansa for New York, which port they reached on the 7th of August last. On the evening of that day Mr. Höhing was married, by the Rev. Dr. Muhlenberg, to Miss Henrietta Margareta Giesen. Circumstances have led Mr. Höhing to return to China by the way of Germany, and he and his family sailed in the Steamer Koln on the 17th September.

The family of the Rev. Robert Nelson were passengers in the ship which brought Mr. Höhing to this country, arriving as above stated, on the 7th August. They are now in Virginia.

Mrs. Nelson, we greatly regret to say, is in delicate health. It is earnestly hoped that the air of her native home will do much to improve it.

THE REV. CHARLES H. NEWMAN, recently appointed a Missionary to Japan, sailed from San Francisco on the 1st September, in the Steamer Japan, for his field of labor.

RESIGNATION OF MISSIONARY APPOINTMENT.

Considerations of health have led the REV. WM. JAMES MILLER, whose appointment as a Missionary to Japan was announced in the June number of THE SPIRIT OF MISSIONS, to tender to the Foreign Committee his withdrawal. The Committee, in view of the considerations referred to, have consented to this withdrawal, regretting extremely the necessity which has thus led to his severing his connection with the work proposed.

OUR MISSION SCHOOLS IN CAPE PALMAS CAVALLA.

We copy from the *West African Record* the following account of School examinations:

BY A SPECTATOR.

Tuesday, July 8th, was the day appointed for the examination of *St. Mark's Parish School, Cape Palmas*. At the hour for commencement I entered the church, which from necessity has to be used for the school, and found the children, all neatly dressed, quietly seated at the lower end. The

cheerfulness which was displayed on all sides, a smile playing upon every countenance—seemed to say to the spectators, you will be pleased to day; there were forty present—little ones from three years to girls and boys of fifteen. Mrs. Sarah Simpson, the teacher, stood at her post.

After singing, and prayer by the Rector—Rev. S. D. Ferguson—the recitations commenced; first with the little ones; the Alphabet by some, reading and spelling lessons of two and three letters by others, and simple stories by a third class were rehearsed with more or less marked ability. Mrs. Simpson is not guilty of an error too common among some teachers, that of neglecting the little children. I have attended some examinations where they were entirely left out of the programme.

Singing was the next in order. It was delightful to listen to the different voices all blended together, from the least child upward, singing “Kind words can never die.”

The whole school repeated from memory the first three Psalms, and answered Scripture questions with a promptness which showed that they had paid attention to Bible stories. The highest class was next examined by the Rector, on the Book of Exodus. A large class of small children answered questions on several chapters in St. John’s gospel. This recitation was the best in the school. It was truly interesting and delightful to see how much of God’s word they knew, and I believe, really understood. The recitation was long and thorough, but not tiresome to the spectators. (There were several ladies and gentlemen present.)

Each scholar was required to write one or two sentences on the slate and to hand the same around as a specimen of chirography. In this, their progress has been slow, as is the case with children generally in our Liberian schools. Of course the larger and more advanced scholars can do very well, but I maintain that little children can, and ought to learn to write as soon as they learn to read.

English Grammar, Arithmetic, Natural Philosophy, Geography, Reading and spelling had each their turn, followed by the singing of another pretty hymn. After which, the Rector made an address, expressing his satisfaction with the advancement that had been made and the present good standing of the school, which he considers second to none at Cape Palmas.

After singing, a blessing was invoked from the All-Wise, and the exercises, which lasted four hours and a half, closed.

On Thursday, July 10th, the Boys’ and Girls’ School at Cavalla was examined. It was truly an interesting sight to see so many native youth in Wisdom’s Way. Such was their general appearance that I think a stranger would have mistaken them for Americo-Liberian children. The intelligent expression of countenance which some of the Gedebo children display is particularly remarkable.

There were *forty odd* scholars present, two of whom are Liberian boys from the Cape. Mr. Joseph Russell examined the school in Bible history,

(Gedebo) Arithmetic, Philosophy and Gedebo Grammar, which branches are taught by him. Miss — on the Bible, Israel's journey, making her questions in Gedebo, although the English seems to have been understood as well. Mr. Hunt took Geography, English Grammar and Reading. D. T. Harris, one of the students of the Hoffman Institute, examined a class in Arithmetic, which had been assigned to his care. A few sentences in English and Gedebo were written on slates by each scholar as a specimen of chirography. With one exception the recitations seemed to have been thoroughly understood and were satisfactory. The questions on English Grammar were beyond the comprehension of the children. On the whole, these Gedebo children seem to be making good use of their opportunity to store the mind with useful knowledge.

The Examination of the Hoffman Institute came off on Friday, July 11th. Sixteen students, arranged in three classes, were in their usual places. After the opening exercise of singing and prayer, the recitations commenced and were conducted in the following order: Profane History, taught by Mr. L. L. Montgomery. Arithmetic by Miss —. Christian Doctrine (the two Sacraments) and the Greek Testament (St. John) by Mr. Montgomery. Latin Reader (2d class) by Mr. Hunt. Gedebo Reading by Mr. Russell. Recess for a half hour was then given, after which the exercises were resumed. Bible, the First Book of Samuel, by Mr. Hunt. Sacred History from the time of Eli to the Captivity, together with the Poetical and Prophetical Books of the Period, in their Historical connection, by Miss —. Latin Reader (first class), Natural Philosophy, and English Grammar by Mr. Montgomery. Geography (Map of Africa) by Mr. Russell. Two Dialogues by members of the 4th class, instructed by Mr. Hunt, closed the exercises.

There has certainly been much hard work in the Institution, which shows itself in the steady advancement of the students.

The Rev. S. D. Ferguson made an address, followed by the Rev. S. W. Seton, and the former offered prayer and pronounced the benediction.

CHINA.

THE following letter from the Rev. Yung Kiung Ngan presents a very full account of the trouble encountered in China in the purchase of land for Mission purposes. Such trouble pertains especially to interior towns and cities. It is impossible for Missionaries to buy land directly from the owners: the transaction has been carried through by a middle-man; and although an agent acting for such a purpose takes the risk of suffering for the office which he performs, he does so with a full knowledge of the risk. It is to be hoped that the day is not distant when the work of the Mis-

sionaries may be better understood and appreciated, and the opposition to the establishment of Christian Institutions be less determined than now :

HANKOW, *June 21st, 1873.*

Rev. Mr. Boone had already, on the 20th of November last, given the news of the purchase of land in Wuchang. This letter had been published in *THE SPIRIT OF MISSIONS* for April, and had time to return to China, and yet the Mission had not gotten *legal* possession of the property ; and did not, until the 14th inst., that is, *seven* months after the purchase and full payment of the money. As I was one of the actors in the matter, and as copies of the correspondence between U. S. Consul, Mr. Johnson, and the mandarins are in my hands, I am perhaps able to give a bird's-eye view of the causes of this obstruction.

I shall not trouble the readers with any account of our vexations and disappointments in reference to this very property, *previous* to our final purchase : viz., how that in 1870, after the English Missionaries had abandoned it, we made a trial, and failed, because the Chinese Christian, and he was acting for us, backed out of the affair from fear, just at the point of closing the transaction. The house was consequently sold to another, who, however, finding it an unprofitable investment soon afterwards put it in the market. Again, how in the beginning of 1872, I called on the agent of this property, and was unfortunately recognized by him as a teacher connected with the Christian Mission, and the negotiation was brought to an abrupt end by a falsehood on his part. A straightforward and open way on our part would certainly be best, but there was no help, and a roundabout one must be taken, as had been in every instance of buying land and renting houses in the city of Wuchang, and in fact in all interior towns. So, at last, a man, by name Yü Futien, was engaged for certain compensation to buy it for himself, and, when bought, to transfer it to the Mission.

THE PROPERTY BOUGHT.

After fully a month's negotiation, the owner's agent and brother-in-law was prevailed upon to sell it—he, be it understood, was all the while in the dark as to the final destination of the property. The deed of transfer was made on the 11th of November in the name of Yü Futien, and the money paid in full. There was mutual congratulation, but alas ! the proverb, "Don't count the chickens before they are hatched," must needs be exemplified in this case, as will be seen in the sequel. Yü, having bought it as aforesaid, transferred it to the "American Protestant Episcopal Mission." This new document was, according to the usual custom, sent through the U. S. Consul to the mandarins to be registered, and to have the seal affixed. Whereupon, ink and quill on the one part, and India ink and brush on the other were pressed into service, and a war of epistles began.

THE MANDARIN'S FIRST POSITION.

They pronounced the transaction illegal.

a. In 1865, the Peking authorities made a rule with the French Minister, that when Roman Catholics buy land in the interior, the deed of transfer shall have the following heading : " I, A. B., hereby sell the undermentioned property to be used as the public property of the Roman Catholic Church in this place." The name of the individual who buys it shall not be inserted.

b. In the same year, the Superintendent of Trade, Governor-General Ma of Nanking, (who by the way was a Mohamedan, and was afterward assassinated), ordered, that intending sellers of land to Missionaries must give previous notice to the local authorities.

c. Sales shall be allowed when the authorities shall have satisfied themselves that no objections will follow.

In the transaction in question they maintained that the first two conditions were not fulfilled, and, as regards the third, it is feared that grave objections would arise when, in future, a high chapel is built overlooking people's houses. Accordingly, the transaction is null and void, and not only so, but that Yü Futien, who acted without official permission, must be summoned to answer for himself.

THE U. S. CONSUL'S ANSWER.

1. The Imperial rule has reference to the French and the Roman Catholics alone, and in proof thereof the U. S. Minister was not asked to give his adhesion to it ; and again, the English Missionaries had in the years 1868 and 1869 bought lands in Wuchang, and this rule was not cited against them.

2. The Governor-General's order has no force, because Foreign Governments deal only with the supreme authority of the country. Further, neither this order nor the rule above referred to was ever publicly made known.

3. The American Missionaries do not intend to build any house higher than twenty-five Chinese feet, and hence no objections will ever be offered by the people.

THEIR SECOND POSITION.

They pronounced the transaction contrary to the U. S. Treaty.

a. By it Americans can *rent* land, and can only do so at the ports open to trade.

b. The transaction in question was of the nature of a sale, and moreover Wuchang is not an open port.

THE U. S. CONSUL'S ANSWER.

1. In China no land is held in fee-simple. The articles in the British and American Treaties touching acquiring land by Foreigners were framed on that idea. Rent was there understood to be synonymous with purchase. If technicality, however, was the point in dispute, correction could readily be made.

2. The 12th article of the British Treaty allows the right of buying land "at the ports and all other places." As a matter of fact, the English Missionaries have bought lands in various parts of Wuchang. Under the equal-favor article the American Missionaries can share the same privilege—their own treaty notwithstanding.

THEIR THIRD POSITION.

They pronounced the transaction incomplete, because mediately done. The original owner was not present when the deed was written, nor did he sign it afterward, and as the old papers connected with the property are still in his hands, it is not impossible that he may claim it. It clearly appeared also, that the Missionaries employed Yü Futien as quasi principal, which was out of order.

THE U. S. CONSUL'S ANSWER.

Buying land through an employed agent had been done before, and the cases are on the official record. The precedents must rule. The owner was indeed not present, but the sale was affected by his agent, who was also his brother-in-law. In law, what is done by an authorized agent is binding on the principal. Further, there were middle-men or surety in this matter, who were men of age and respectability, and who received their fees for attesting the deed. It is impossible therefore for the absent owner to deny or annul the sale, or claim the land.

THE FINALE.

Driven from point to point, from agreement to sophistry, from sophistry to dodges the mandarins at last yielded, and on the 3d day of May last, a letter was received stating that if the American Missionaries could obtain from Yü Futien a new deed of transfer made out in the prescribed form, it could be registered and stamped with the magistrate's seal. This was done. In truth, there had all along been a readiness to make out such a new deed in place of the old one; and when the Bishop called on the mandarin, he carried exactly the one now asked for, in his coat pocket, and would have produced it if he had the opportunity. The new deed was sent on the 20th May, and on 14th of June, it came back stamped, and registered as No. 309 in the land record. I was the first to hear of it, and as Messrs. Hoyt and Bome happened to be in Hankow I hastened to give the welcome news. Indeed it was welcome news, for the whole process of acquiring a lot of land in Wuchang had been to us a long worrying and withal an expensive business. As Fukai is one of the most prominent streets, we expected that the mandarins would not yield without great pressure, but the anti-christian feeling was sharper than we anticipated.

Whether the final triumph was brought about by the force of argument, or by notice of reference to the supreme authority in Peking, or by the personal visit of Bishop Williams to the mandarin (the Chinese are not ignorant

of the position and office of a Bishop from their intercourse with the Roman Catholics) I cannot say.

A SAD AFFAIR.

I have to mention in connection with this matter, while the correspondence was being carried on, Yü Futien, who, as already stated, acted as agent, was, on the 22d of January, arrested at his home. The owner's agent and brother-in-law and middle-man had him summoned and questioned. They, of course, took the ground that the land was sold to Yü Futien, and that they had nothing to do with foreigners, which was the truth; and so they were dismissed with a reprimand. We knew that Yü would be surely summoned, and so advised him to go with Mr. Bome, and make a clear statement. The Consul promised to write a letter of introduction, which would be a good protection. But he refused. Accordingly, on the evening of the above day he was taken off by six men, under warrant. On the 23d, before there was time to enter any protest, he was taken across the Yangtsz, and brought before the Wuchang Prefect, who immediately sat in examination, and then and there ordered two hundred blows to be inflicted on the palms with a bamboo stick. His offense being because he acted as Agent for the Mission. On the 26th he was released on bail, and I am glad to say that he has not been troubled since. We had tried all means to exonerate him, but in vain; and we deeply regretted that this act of injustice was committed on him.

Bishop Williams' call on the mandarin took place on the 10th of April, while the case was pending. The mandarin, who is called the Taotai, was in a bad mood that day, so much so that the Consul noticed it on entering the reception room and said to Bishop Williams: "We find him in a wretched temper to do anything." And so indeed it proved. The Bishop had refreshed himself with a few polite phrases to say to the Taotai, but not one was brought into requisition. The interview was not cordial, the Taotai's smiles were forced, the chances of amicable settlement were uncertain, and every one was glad to retire from it. In the letter which was written by the U. S. Consul after this event, it was stated that if the affair were not settled here, Bishop Williams would himself represent it to the U. S. Minister, or, if necessary, go to Peking in person. This was the ultimatum, as it were, and the result was as stated above.

AN EPISODE.

On this visit I accompanied as interpreter, at the Consul's request, as Bishop Williams thought himself rusty on the mandarin dialect. The Taotai, apparently did not like my presence, and, being of a haughty mind, and "in a wretched temper," he treated me very discourteously. As a subject under his jurisdiction, perhaps, I had no cause to complain, as in this country a man is, as it were, a nonentity to the one above him in rank. But my Western notions made me restive, and but for the hope that some-

thing might be achieved by the interview I would have turned back. The Taotai became more ruffled as discussions went on, and towards the end, as I happened from pure *lapsus lingue* to use an expression regarding myself not low or humble enough, he turned round and asked, "Are you a Chinese?" As I was never naturalized, I, of course, answered "yes." Then he said, "You ought to know more propriety." I have heard that the high mandarins never like to see Chinese act as interpreters for Consuls, because when there are any grating words used by the Consuls, they are obliged to hear them through the mouths of those (interpreters) who are subjects and inferiors, and, again, because such interpreters are supposed to take the foreigners' part against their own officials.

REFLECTIONS.

First. The *genuine* toleration of Christianity is yet a thing of the future. The Imperial and Provincial authorities will always, by rules, or intimidation of natives, or by any other way, endeavor to hinder the Church extension in the interior.

Second. The Church will have a precarious existence in case the foreign Missionaries are withdrawn.

THE MISSION WORK.

To which it is pleasant to turn after the turmoil which I have attempted to lay clear before the readers. Rev. Mr. Höhing left in January last, and his congregation was incorporated into mine. They had previously worshipped together for some months, in anticipation of the event. Some of the members had removed to their homes or gone to business in distant cities, where there are no churches; and for such I can only pray that they may be kept "steadfast in the faith."

CONFIRMATION.

On the Monday of Holy Week, Bishop Williams, who arrived here on the 5th of April, confirmed one, who was expecting to leave Hankow, and could not wait. On Easter, he confirmed four, of whom one was from the Wuchang parish. On each occasion, he addressed them feelingly. There was Communion on the latter day, and the offering amounting to \$12.50, Mexican. The Bishop has expressed a wish to have it sent to Bishop Hare, the ex-Secretary, whose valuable services and warm interest in the Chinese Mission are well known and appreciated beyond the seas. Mr. and Mrs. Boone gave a set of communion-linen to the Hankow parish.

On Easter afternoon, the Bishop baptized my youngest child, who, in addition to his Chinese name, bears that of Denison, in remembrance of him who has been a friend to me from the day he met me on my landing in New York. My duties are as usual. I have sketched out some incidents, but my letter is long enough, and they must be deferred.

Christian greeting to all, from

NGAN YUNG KIUNG.

JAPAN.

LETTER FROM REV. J. H. QUINBY.

OOSAKA, JAPAN, *May 31st, 1873.*

REV. AND DEAR BROTHER : Your letter of the 8th of April is at hand. We rejoice to know that our little band is to be reinforced by a Christian physician. It began to be rather a reproach that our Church with its vast amount of intelligence and culture could not find a man of proper attainments, with sufficient zeal and love for the dear SAVIOUR to offer to come to a field which, even to the mere man of science, would possess absorbing interest and open noble opportunities for observing phenomena and classifying results ; to say nothing of its benevolent aspect, which is so intimately connected with our work—*His* work Who went about doing good.

The further intelligence of young men from Nashotah is also cheering. Yet my dear brother, the Church at home, with her amazing blessings and grand achievements, ought to be made aware of, and aroused to the fact, which is assuming a definite shape in our minds, that God will ere long open this land in a wonderful way to receive His Light and Truth. Already the state religion is being depressed as well as neglected by the government, and is fast losing its hold on the masses. If God should graciously, in answer to the prayers lately offered with so much unanimity and earnestness, raise up hundreds for this field alone, the Church ought, with devoutest thanks and self-denying love, *send them at once out* to prepare for the glorious work as it unfolds itself under the Divine direction. In no way so well can the words of the blessed MASTER be realized—"Give and it shall be given unto you." If she would have the Light of God's Truth handed down unsullied to her children ; if she would have it the sanctifying and purifying power in their homes and lives ; if she would have peace and justice, truth and righteousness, concord and unity as the stability, nay life of the land of her fair heritage ; then she must *give* not niggardly or grudgingly but largely, as of the ability which God has given her, cheerfully as being privileged to offer even what He has bestowed.

There is, what I think to be a pressing want, and which I will take the liberty to mention : *We need some one gifted both in the theory and practice of music* ; and as the gift would be largely employed in teaching the young—a woman would probably be best, as she could more lovingly train the little ones and influence those of her own sex. Surely none can doubt the power of such an instrumentality. The precious Name of Jesus, in "the sounds of of sweet harmony" will linger in their ears and steal into their hearts, until He becomes to them altogether lovely and chiefest among ten thousand. I am persuaded that if the Foreign Committee were to ask for such an one, she would be found. There is love and faith enough among them to make them dare much more than this for Him who died for them. In thinking of such an one's mission there came floating into my mind some sweet words

from one of their own sex, written indeed with a different application, yet how truly might it be realized by a Christian Sister whose gifts were thus consecrated to her LORD.

“ If I have whispered in the midnight
One sweet word to tell of day ;
If in one poor bleeding bosom
I a woe-swept cord have stilled ;
If a dark and restless spirit
I with hope of heaven have filled ;
If I've made for life's hard battle
One faint heart grow brave and strong ;
Then, my God, I thank Thee, bless Thee,
For the precious gift of Song.”

I returned from Kiyoto on the eve of the departure of a mail, and knowing it was my turn to write I hastily penned you some extracts from my diary, and now feel committed to send you a few more. Nearly the whole month I was away I was very indisposed and much of the time confined to the house, so I failed to derive all the advantages my visit proposed : I certainly made more progress in the language than I would have done here, within the reach of so many English speaking tongues, and the hearing of ears that could understand what I could most easily say. With my teacher, who could speak no other than his own tongue, and a few native visitors around me I was compelled when I talked to use Japanese words. We lived very simply and cheaply. After breakfast we (if any visitors were there they joined us and always behaved gravely and decorously), knelt and said the LORD's Prayer, and rose to say the Creed, in Japanese. When well enough, I pursued for two hours a systematic plan of Japanese study and then walked out to some temple or Tera [Buddhist monastery]. The number and size of these are almost incredible, yet in perfect accord with what I was told, that in former times the priests maintained armies of 40 or 50,000, men and wrung from the government, on many hard fought fields concessions to their order, until they were overthrown by Tyco Lamma, the Napoleon of this people.

April 23d, visited Chosin. This Tera is the one that a son of the Mikado always presided over, as a kind of Bishop or Abbot [the last one has abandoned the priesthood and is now in France or some part of Europe studying secular learning], and on that account has a kind of prestige of importance. It is delightfully situated in a fine wood at the foot of a mountain. Its walls enclose many acres. The main buildings are three in number, connected by a covered passage. One, an immense pile, has the chief shrine and all have several shrines with images and sacred pictures, and some handsome apartments. I was conducted all over these buildings by a young priest, in every nook and corner. I could not help drawing a conclusion as to the material idea of their religion. Everything is done with mechanical precision and their creature comforts are not neglected, even in the performance of religious

rites. Thus behind their very shrines I found the facilities for tea-making and the little *hibachi* [a vessel to hold a few coals] for their pipes which they always have about them. They don't do it in secret either, for I have seen priests smoke before the shrines; and the other day I saw a whole company of women [kind of nuns] while chanting and beating on drums and flat copper bells, without any interruption to their performance, take their mid-day meal [*hivu gohan*]. It is impossible, unless I would write a book] to give anything like a description of this place. I will only add that here, in a large massive structure a little up the mountain is the great bell of Japan. I should say it was eighteen feet high, nine feet in diameter and one foot thick at the edge of the opening."

"24th.—Went to Daibuts. This was once a renowned Tera—but I-cha-bod is written upon it; still it is not with interest. In the first place there is a great bell (no longer suspended, but on a stone pedestal), very nearly as large as that at Chosin. Near this I saw a number of women with *samisen* (guitars of three strings) who sang and played and sold their printed songs. This is the best effort of Japanese music I have heard—no great thing to say, for were it not for the nervousness of the performers you would think they had made some great effort and broken down—it is always more hideous than harmonious. Next we entered a rather rude and unfinished house. Here was quite a curiosity in its way, the bust of Buddah from a little below the shoulder and rising to the height of thirty-six feet. This is all framed-timber and the contour is of boards carved, where needed, to express the features, and the whole is covered with tinfoil. All is in good proportion and it strikes you as a passable effort to express a man wrapt in contemplation. I was told that this was but a poor effort to commemorate a magnificent original which some ruler had erected, but which had been overthrown by an earthquake, and the metal used by Tyco Samma for making guns. The mound on which it stood is pointed out, made of large blocks of granite pebbles and earth. It is fast disappearing, workmen being engaged in quarrying the stone. I clambered to the top and there for the first time (I suspect) the Gloria in Excelsis was said.

The third feature of this Tera is its vast house of idols. Daibuts no sanjui sängen doo (Temple of 33,333 hotoke.) I cannot vouch for the accuracy of the number, though I have no reason to doubt it. They are arranged in ranks closely packed, standing side by side. The building is 380 ft. long, 100 wide, and the apex of the roof rises about sixty feet high. I saw a number of women and children and some few men casting in their cash and devoutly clapping their hands and bowing their heads and crying *Namu-ami Daibuts* (an invocation of these deities). I could but pray God to send His Light and Truth and fulfil the dying prayer of his Son 'That they may know Thee, the only true God, and JESUS CHRIST Whom Thou hast sent.' Then will they cast their idols to the moles and bats. This building is in tolerable preservation; all else, with one other exception, is in decay.

The burying place of the Mikados, for some generations is here, together with a few female sovereigns, and some of their most distinguished Yakonins, each covered with a house varying in size, and all surrounded with a well kept wall. A fine looking temple is within. I did not get entrance."

My note book contains many other notices of places I visited, but I have gone beyond all bounds and am sorry I entered upon what I am afraid interested me much more than it is likely to interest others.

During my whole stay I taught a class of young men every night without interruption except on Sunday.

Very truly yours in CHRIST.

LETTER FROM REV. A. R. MORRIS.

OOSAKA, JAPAN, *10th July, 1873.*

DR. LANING'S ARRIVAL.

REV. AND DEAR SIR :—The last steamer from San Francisco brought us Dr. Laning, our Missionary physician, for whose coming we had been so long hoping, and although he reached here a week later than we expected, it was owing to the steamer's leaving San Francisco on the 5th instead of on the 1st of the month. The voyage was about as short as usual, and free from accident. He is now engaged in the struggle with the language, which we all have to enter into.

THE SCHOOL.

Our school is getting on very smoothly ; we have forty-five names on the roll, though it is seldom that that number is present, in fact one of the greatest difficulties we have to contend with is the irregularity of the scholars' attendance. The Japanese are very fond of taking things easy and following the inclination of the present moment, and if a boy feels like staying away from school neither he nor his parents think of the hindrance it will be to his progress.

It is remarkable, however, to see what a thirst some of them seem to have for learning. There is one boy who seems never to weary of asking questions on every conceivable subject, and some of them not easy to answer, and who, not content with reading the English books which the class are studying, gets other books to read by himself, and every day after school comes with all the difficult passages marked with bits of red paper, and asks the teacher to explain the meaning, which, owing to the limited knowledge of Japanese possessed by the latter, is by no means easy to do. Our vacation begins next Monday, the 14th inst., to continue till Sept. 1st. Two of the boys were asked if they were glad vacation was so near ; they replied they were not, as they were afraid of forgetting what they had already learned. If boys at home were to return such an answer they would be thought beside themselves ; but from these boys it is not at all surprising, as they

seem very indifferent whether they are in school or out playing, and they spend much of the play-hours in the school.

Three of our scholars have been attending morning family prayers with us, and a few of them make their appearance at our Sunday Japanese Service.

SUNDAY SERVICES.

Our Sunday Japanese Services are being much better attended than formerly. Last Sunday twenty-five were present, the largest number we have yet had. A good proportion of these are women and young girls, who have been interested in coming by Mrs. Quinby. We have the morning Service, except the Psalter chanting the *venite*, and the Sunday before last, for the first time, we chanted the *Te Deum* to a simple chant; they were not able to join in very much but they will soon probably get along better. The Bishop, instead of preaching a sermon, takes a passage of the Gospels and asks questions about it, encouraging those present to ask him in return, thus unfolding the meaning; they evince considerable interest, and their questions and answers show that some of them at least get an intelligent acquaintance with the sense of the passage.

SALE OF BIBLES AND TRACTS.

A few days ago a person to whom we sold some Bibles and tracts last year sent for some more, and purchased fifteen copies of the Chinese Bible for twenty-two dollars, and eight dollars' worth of Chinese tracts. He takes them with a view to selling them in the interior of the country, and making a profit on them. His being able to sell them, however, is significant as showing that there is some interest being felt somewhere in the teachings of Christianity. When the people become more accessible, the having these Bibles and tracts in the Chinese characters already prepared for us will be an immense help as it is understood by all the educated classes, and translating them into the Japanese, with the small force of Protestant Missionaries, most of whom have arrived comparatively lately, must be a slow and difficult matter.

NEW BRIDGE.

The city has just completed a handsome iron draw bridge, crossing the main river at the Foreign Commission. It is one of the ornaments of the city, and is a very great convenience, particularly to foreigners.

We are looking forward, hoping that the city may be opened so as to allow foreigners to live where they please, in which case we could move to some locality where there would be greater opportunities for getting an influence than here, where we are just on the edge of the Foreign Concession.

Present my kindest regards to the brethren at the "Rooms," and believe me,

Your brother in CHRIST.

DAY OF INTERCESSION.

THE friends of Missions will rejoice to know that our venerable Presiding Bishop has recently received a letter from the Archbishop of Canterbury announcing the purpose of observing, in England and elsewhere, the THIRD DAY OF DECEMBER NEXT as a Special Day of Prayer in behalf of Missions.

The blessings vouchsafed to the prayers of God's people on the Day observed for a like purpose *last year*, make it most fit that a Special Day should again be observed for Thanksgiving for God's favorable answers to prayers *then* offered, and intercession for a blessing on the labors of Missionaries, and for the raising up and sending forth of more laborers into His Harvest.

It is to be presumed that the Board of Missions, at its meeting this month, will have this subject brought to their notice for such action as shall seem to them wise and good.

THE TESTIMONY AND THE EFFORTS OF A PHILANTHROPIC DIPLOMATIST.

Sir Bartle Frere, whose mission to Zanzibar in order to arrange a treaty for the suppression of the East African slave-trade, has proved so successful, is again in England and urgently pressing upon his countrymen the claims of humanity. In an address before the British and Foreign Anti-Slavery Society, while saying but little of his own achievements, he spoke of the immense results which had been attained by Sir Samuel Baker, and said that he had had the testimony of many travellers who had followed in Sir Samuel's wake that the slave-trade on the main branch of the Nile had been entirely stopped through his exertions.

As regarded Zanzibar, the effect of the treaty which he (Sir Bartle Frere,) had made with the Sultan of that country might be seen in the fact that within a certain period, extending up to the 20th of May, only thirty slaves passed the port, against some thousands in previous years during the same period. He also stated the very gratifying fact that the Sultan of Muscat, in the treaty entered into with him, had gone even beyond what he asked, and agreed to a stipulation which secured freedom to every slave who might be brought into his dominions.

He, however, urged the Society to continue its strenuous operations, for the slave trade still existed in other parts of Africa, and it would require the vigilance of the friends of humanity at home and in Africa to prevent its breaking out again on the East coast. He also urged the Society to take part in the civilization of the natives of this coast, and he very forcibly avowed that the hope of such civilization was in Missionary labors, and in connec-

tion with this he bore testimony that "*the Missionaries of all classes were doing a work which reminded one of the legends of the doings of Cadmus and Prometheus among the ancestors of the ancient Greeks ; they were giving the natives arts and language, teaching them the use of numbers, and civilizing as well as evangelizing them.*" This, be it remembered, is the testimony of a man of great intelligence, and of one who has lived long in India, and who has visited twenty-one different places in Africa between the northern part of the East coast and the extreme south. He has had abundant opportunity, therefore, of knowing whereof he affirms.

This philanthropic diplomatist was present at a late meeting of the Committee of the Church Missionary Society, and furnished valuable information concerning the Mission Stations at Mombas and Kisulidini. He urged the Committee to extend their Mission work, and considered that in the existing Missionary establishment on the East coast there was a sufficient germ for the establishment of centres for teaching and Christianizing the liberated slaves, and that this could be better done by voluntary agency, such as that of religious Societies, than by the Government ; that he thought that the Government would be ready to allow any Missionary body competent for that purpose to select at Zanzibar any number of the liberated slaves, who would then be transported to the settlement occupied by the Mission ; and the Government would provide for the maintenance of those enable to earn a living, and also in the case of adults supply means for starting them in some occupation at the settlement. He considered that such a station would form the basis for future extension, both among the tribes to the south and west of Mombas and Kisulidini, and also of ultimate extension in the direction of the discoveries of Dr. Livingstone. He advised that there should be transferred to the Mission at Mombas a sufficient number of the liberated Africans from Nasik, in Bombay, who might assist the Missionaries in charge in the conduct of the settlement.

The Committee, after very cordially thanking Sir Bartle Frere for his information and counsel, at once appointed two additional Missionaries and decided to carry out the plans he proposed ; they also resolved to communicate with her Majesty's Government as to the Society's intention with regard to the East African Mission. We have good reason to hope that Mombas will become another Sierra Leone.

THE REV. MR. ENSOR'S TESTIMONY CONCERNING THE WORK IN JAPAN.

For several years the English Church Missionary Society has had two Missionaries at Nagasaki, in Japan. One of them, the Rev. George Ensor, is now in England, and in a recent address at Leicester he said that when he first went to Japan he found placards published that the laws prohibiting Christianity were to be strictly observed : these laws and the hatred of Chris-

tianity originated in the conduct, long ago, of Roman Catholic Missionaries. Before he had been there many weeks, crowds of Japanese would come to borrow copies of the Scriptures, books, or tracts, and would come again to seek for instruction. Those were dangerous times, for officers were detached to mark the men who crossed his threshold. But still the work went on. They never met by daylight; prudence would not permit it. They met with barred doors and closed windows, and never ventured to uplift their voice in hymn or psalm, but with bated breath studied and bent over God's Word. One man was printing tracts for him, and one night the Japanese officers entered his house, took him away, and he had never seen him from that hour. He had written to him describing his sufferings, and shown him only too well what heathenism was. He knew that if these penal statutes were revived, few would come among them, and was meditating on this when a knock came to his door. He went and looked out and saw a two-sworded man, who said nothing, but passed in, and told him he had seen a copy of the Scriptures, and wanted to be taught and learn to be a Christian. They talked together, and when he left he took the Japanese oath to be true to him. Months after he was baptized by the name of Titus, and was still among them, and since he came to Leicester he had received a letter from him.

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER.

All Money Orders should be drawn on STATION D, NEW YORK.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from August 10, to September 10 1873.

ALBANY.			
Potsdam—Trinity.....	38 00		
Stockport—St. John Evangelist.....	12 50	50 50	
CALIFORNIA.			
Gilroy—St. Stephen's.....	1 25		
Santa Clara—Holy Saviour.....	8 57	9 82	
CENTRAL NEW YORK.			
Cazenovia—A little girl for Prayer Books for "earnest little shining eyes," under charge of Rev. A. F. Russell, Africa.....	10 00		
New Hartford—St. Stephen's Boxes.....	4 60	14 60	
CENTRAL PENNSYLVANIA.			
Mahanoy City—Ch. of Faith.....	1 10	1 10	
CONNECTICUT.			
Bethlehem—Christ, \$5; Welton Miss Box, \$2.25.....	7 25		
Hartford—Trinity, a friend for Rev. Mr. Quinby.....	25 00		
New Britain—St. Mark's.....	17 13		
New Haven—St. John's.....	19 82		
South Glastenbury.....	50		
Waterbury—St. John's.....	45 00		
Wolcottville—Box 1998.....	6 00	120 69	
DELAWARE.			
Claymont—Ascension, Mrs. C.....	10 00	10 00	
EASTON.			
Easton—White Chapel Parish.....	3 17	3 17	
GEORGIA.			
Berne—M. A. Hillyer.....	2 50		
Darien—St Andrew's.....	10 00	13	
ILLINOIS.			
Albion—St. John's.....	2 00	2 00	
LONG ISLAND.			
Brooklyn—St. George's.....	5 00		
Hempstead—St. George's, of which for Africa, \$6.....	38 50	43 50	

ACKNOWLEDGMENTS.

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MARYLAND.

<i>Mt. Savage</i> —A lady.....	5 00	
<i>Trappe</i> —Whitemarsh Parish towards scholarship in Miss Fay's school.....	10 60	15 00

MASSACHUSETTS.

<i>Boston</i> —Emmanuel, for Rev. Dr. Hill's special Fund.....	100 00	
<i>Dedham</i> —Miss F. Hunt.....	6 25	
<i>Dorchester</i> —St. Mary's Chapel.....	8 75	
<i>Pittsfield</i> —Mrs. and Miss Newton.....	50 00	160 00

MISSISSIPPI.

<i>Vicksburgh</i> —Christ.....	28 35	28 35
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NEW JERSEY.

<i>Princeton</i> —R. C. J., for Bp. Auer, \$30; for Bp. Auer's work, \$70.....	100 00	100 00
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NEW YORK.

<i>Mamaroneck</i> —St. Thomas' Ch. S., for ed. of Alice B. Haven, Africa.....	30 00	
<i>New York</i> —Incarnation.....	30 00	
Rev. J. Liggins, special for Rev. E. W. Syle.....	5 00	
Interest.....	15 83	
J. W. T., thro' woman's auxiliary for re-building Ch. at Monrovia.....	50 00	170 83

NORTH CAROLINA.

<i>Asheville</i> —Trinity, for scholarship in Miss Fay's school ...	20 00	20 00
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OHIO.

<i>Circleville</i> —St Philip's, of which from Boxes \$4.50.....	13 05	
<i>Cleveland</i> —Trinity Boxes.....	16 62	
<i>Geneva</i> —Christ.....	1 75	
<i>Painesville</i> —Lake Erie Seminary Epis. Miss'y Soc'y for scholarship in Bridgman Mem. school.....	20 00	
<i>Toledo</i> —Trinity.....	22 00	72 42

PENNSYLVANIA.

<i>Branchtown</i> —House of Prayer S. S., for Africa.....	25 00	
<i>Bristol</i> —St. James'.....	29 35	
<i>Frankford</i> —W. O. Rowland Box.....	2 00	
<i>Germanstown</i> —Box 3603.....	5 00	
E. Palmer.....	1 00	
<i>Gwynedd</i> —Ch. Messiah.....	11 00	
<i>Lower Providence</i> —Box 1124.....	3 25	
<i>Philadelphia</i> —St. Andrew's, for Africa.....	25 00	
Anonymous.....	350 00	
F. W. and W. H. Morris, for Rev. J. H. Quinby... ..	25 00	
<i>Rockdale</i> —Calvary S. S., for Miss Fay's school.....	11 00	
<i>Westchester</i> —Holy Trinity, Colored Mission S. S., for Rev. S. W. Seton, Africa.....	12 00	
Rev. A. Elwyn, for re-building Churches at Port au Prince and Monrovia.....	2 00	501 60

PITTSBURGH.

<i>Sewickley</i> —St. Stephen's.....	2 60	2 60
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RHODE ISLAND.

<i>Bristol</i> —St. Michael's.....	127 00	
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<i>Providence</i> —St. John's S. S., for Africa, \$69; Hoffman Inst., \$25.....	94 21	221 21
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SOUTH CAROLINA.

<i>Beaufort</i> —C. B. M., for Japan, \$5; Africa, \$5.....	10 00	
<i>Cheraw</i> —T.....	25 00	
<i>McClellanville</i> —St. James', for Rev. J. H. Quinby.....	12 00	
<i>Mt. Pleasant</i> —Christ, for Rev. J. H. Quinby.....	8 00	
<i>Stateburgh</i> —Claremont.....	28 00	83 00

TENNESSEE.

<i>Bolivar</i> —Boxes.....	3 00	3 00
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VERMONT.

<i>Arlington</i> —St. James'.....	16 00	
<i>Bellevue Falls</i> —Immanuel.....	30 36	46 36

VIRGINIA.

<i>Abingdon</i> —Holstein Parish, St. Thomas' S. S., for ed. of Chinese Boy in Rev. W. J. Boone's school, Wuchang.....	12 00	
<i>Amherst</i> , C. H.—Lexington Parish, part Amherst scholarship in Rev. W. J. Boone's school, Wuchang.....	30 00	
<i>Christiansville</i> —Annie Finch.....	25	
<i>Clarksburg</i> —Bethel Parish.....	4 25	
<i>Glendover</i> —Boxes.....	5 06	
<i>Middlebury</i> —Meade & John Parishes, Boxes.....	6 92	
* <i>Norfolk</i> —Christ Boxes.....	13 75	
<i>Petersburgh</i> —Grace, quarterly pay't C. J. Gibson scholarship, Miss Scott's school, Cavalla.....	10 00	82 23

WESTERN NEW YORK.

<i>Dansville</i> —St. Peter's S. S., on account scholarship in Bridgman Mem. school, Shanghai.....	13 00	
<i>Geneva</i> —Woman's Miss'y Assoc., for Bridgman Mem. school, Shanghai.....	29 57	42 57

WISCONSIN.

<i>Oneida</i> —Hobart Church, Indian Mission.....	90	
<i>Superior</i> —Redeemer, Ladies of, quarterly pay't scholarship in Miss Fay's school.....	10 00	10 90

MISCELLANEOUS.

For Bp. Auer's African Mission.....	10 00	
3449.....	1 75	
Anonymous, for Rev. J. W. Quinby.....	10 00	21 75

LEGACIES.

<i>Conn., Hartford</i> —Estate of Chester Adams.....	34 00	
<i>N. Y., Green Point</i> —Estate of M. E. Wood.....	15 50	49 50

1,900 20

Amount previously acknowledged.... 178,127 71

Total from October 1, 1872.....\$110,027 91

* CORRECTION.—The amount acknowledged from Miss A. J. Cormack, in September number, should have been credited to Christ Church.

FOREIGN STATIONS.

WESTERN AFRICA.

Rt. Rev. J. G. Auer, D.D., Missionary Bishop.....	Cavalla.
Rev. Edward Davis.....	Monrovia.
Rev. G. W. Gibson, (Liberian).....	Caldwell.
Rev. A. F. Russell.....	Clay Ashland.
Rev. S. D. Ferguson.....	Cape Palmas.
Rev. N. T. Doldron.....	Monrovia.
Rev. R. H. Gibson.....	Sinco.
Rev. J. W. Blackledge.....	Cavalla.
Rev. Samuel W. Seton (Native).....	Hoffman Station.
Mrs. Auer.....	Cavalla.
Mrs. Wars.....	Orphan Asylum, Cape Palmas.
Mrs. Toomey.....	"
Mrs. S. Simpson (Teacher).....	Cape Palmas.
Miss Margaretta Scott.....	Cavalla.
Miss Julia De B. Gregg.....	Rocktown.
Miss Mary E. Savery.....	Orphan Asylum, Cape Palmas.
Miss Fanny J. Botts.....	(Liberian), Teacher.....
— Tucker.....	Monrovia.
Rodger Fuller (Liberian).....	Toto Koroh.
J. J. Blyden.....	Kish Kish.
— Clark.....	Bass.
J. Neyle.....	Catechist.....
John T. Thorpe.....	Crosville.
L. L. Montgomery (Liberian), Teacher, Candidate for Orders.....	Cavalla.
W. M. R. Richards (Liberian), Candidate for Orders.....	Monrovia.
Edward Hunt.....	Cavalla.
M. P. Valentine (Native), Candidate for Orders.....	Rocktown.
Joseph A. Russell (Liberian).....	Tobo.
Samuel Boyd (Native), Teacher and Catechist.....	Fishdown.
Alonso Potter.....	Hoffman Station.
John Farr.....	Half-Gravay.
B. B. Wisner.....	Berebey.
Merrick White.....	Catechist.....
John Bohlen.....	Gideyatabe.
Richard Killen.....	Bohlen.
O. E. Shannon, Native Teacher.....	Rockbeek.
	Kabia

CHINA.

Rt. Rev. C. M. Williams, D.D., Miss'y Bishop, Address.....	Shanghai.
Rev. Robert Nelson.....	"
Rev. Elliot H. Thomson.....	"
Rev. Samuel I. J. Schereschewsky, D.D.....	Peking.
Rev. Augustus C. Hoehling.....	Hankow.
Rev. S. R. J. Hoyt.....	Wuchang.
Rev. W. J. Boone.....	"
Rev. Kong-Chai Wong.....	Shanghai.
Rev. Hung-Klung Ngan, M.A.....	Hankow.
Rev. Yeong Niok Ng.....	Shanghai.
Rev. Kia-Sung Ting.....	"
Mrs. Nelson.....	"
Mrs. Thomson.....	"
Miss Lydia M. Fay.....	"
Mrs. S. Schereschewsky.....	Peking.
Mrs. Hoyt.....	Wuchang.
Mrs. Boone.....	"

Rt. Rev. C. M. Williams, D.D., Miss'y Bp.....	Oosaka.
Rev. A. R. Morris.....	"
Rev. G. D. B. Miller.....	"
Rev. J. Hamilton Quibby.....	"
Rev. Wm. B. Cooper.....	"

Rev. Charles H. Newman.....	JAPAY.
Henry Laning, M.D.....	Oosaka.

GREECE.

Miss Marion Muir.....	Athens.
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HAITI.

Rev. J. Theodore Holly.....	Port-au-Prince.
Rev. St. Denis Bandy.....	"
Rev. Julien Alexandre.....	Cabaret Quatre.
Rev. Pierre E. Jones.....	Jeremie.
Rev. Charles E. Benedict.....	Cayes.
Rev. John Elise Salomon.....	L'Anse a Veau.
Rev. Pierre Louis Benjamin.....	Gonaives.
Rev. Joseph N. Durand.....	Cap-Haitien.
Rev. Pierre Talma Delakour.....	Port-au-Prince.
Rev. Louis Duplessis Leduc.....	Torbeck.
Rev. Charles Jerome Bistoury.....	Port au Prince.
Rev. Alexander Battiste.....	"

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Rev. S. D. DENISON, D.D., *Honorary Secretary*, No. 23 Bible House, New York.

JAMES M. BROWN, Esq., *Treasurer*, No. 23 Bible House, New York.

STATED MEETINGS—FOURTH WEDNESDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Rich'd B. Duane, D.D., Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, *stating contents and value of each package.*

Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof, 14 cts.	
Newspapers, each,	9 cts.
CHINA AND JAPAN.—Via San Francisco, (thence first and sixteenth of each month,) Letters, each half ounce or fraction thereof,	10 cts.
Newspapers, each,	2 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
LIBERIA.—Via Southampton, (thence weekly,) Letters, each half ounce or fraction thereof, 16 cts.	
Newspapers, each,	4 cts.
By sailing vessels (occasionally).	

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES:

N. B.—To make sure of the proper address on letters for Africa, (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps and enclose the letter in a separate Envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York,

HAITI.—Steamers (Weekly) Postage 10 cents. Enclose Letters in *ten cent stamped envelopes*, (as required by U. S. Postal Laws,) addressed to final destination. Enclose this in a second envelope, prepaid at Domestic rates, directed to the Secretary of the Foreign Committee Protestant Episcopal Church, 23 Bible House, New York.

Newspapers and Books free through the Mission Rooms.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail) or in larger quantities as required, packed in cartons of ten each, (by Express.)

Returns are to be made semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to the Secretary of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

Upon return of the first contribution, a neat certificate of membership is forwarded; and upon receipt of subsequent remittances, a proper acknowledgment is returned for every box-holder.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

OCTOBER, 1873.

* * * *The Office of this Commission is at Room No. 44 Bible House, Fourth Avenue, New York. Communications on ordinary business to be addressed to the Rev. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to Hon. EDWARD HAIGHT, Treasurer, Banking House, No. 9 Wall St., N. Y., or to Mr. WEBB. Special Communications for the Commission may be addressed to the Rev. BENJ. I. HAIGHT, D.D., LL.D., Chairman of Executive Committee.*

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

AFRICA TO-DAY.

A GREAT FACT NOT TO BE GOT RID OF—FIFTEEN MILLIONS OF NEGROES—AS SLAVES AND AS FREEMEN—POSSIBILITIES OF THE RACE.

AFRICA is a great fact ; we cannot get rid of it,* and we are fast becoming convinced that it may be turned to a better use than we have hitherto made of it. The Africans are irrepressible ; they have the gift of vitality above most men, and live and multiply under circumstances that would be death to other races. The natives of Tasmania have disappeared ; the Australians are nearly extinct ; it is but an actuary's question as to when we shall see the last of the New Zealanders ; and the Indians of America die out in the presence of the white man. Not so the African. Place him where you will, so long as he gets sunshine, and under what circumstances you may, and Israel in Egypt scarcely increased faster. It is now estimated that there are very nearly 15,000,000 of people of African descent on the mainland and Islands of America. Africa itself is more thickly peopled than was supposed. Instead of 30,000,000, it probably contains 100,000,000 of people. We cannot hope to possess ourselves of Africa as we did of America, for side by side with us on his own soil the African would prove the stronger.

So, whether we meet with him in his own land, or elsewhere, it is manifestly to our own interest (to say nothing of higher motives) to make the best of him. It is in Africa itself we must look for the highest possibilities of the race, for those outside are slaves or the descendants of slaves. They live also in the lands of their thralldom, and in the presence of those who are, or who have been, their masters. You may free them all, but you will not purge them from the ill effects of slavery, simply by emancipating them.

It will take many years to get rid of the mischief which long generations of slavery have wrought in their natures. Had the Israelites after their emancipation remained in Egypt, in the presence of their former masters, they would have been slaves in nature still. And so it was with the free colored men in the United States and the West Indies. Their associations tend to keep alive the recollections of the past and to check noblest aspirations. The galling discomfort, if not of legal proscription, yet of bitter caste-prejudice in the whites, and which manifests itself in every-day life in a thousand cruel and annoying ways, is greatly against them. These people, therefore, afford as yet no fair criterion of what the African race is capable. I believe, however, that the possibilities of the Africans on their own soil are not inferior to those of any race on the earth. Their civilization may, in some things, prove unlike our own, their range of virtue and vice somewhat different, yet I do not think they will prove mentally our inferiors, or that their moral standard will be lower. I say this from no theory evolved from my own inner consciousness, but from a conviction which is the result of a personal knowledge of them.—*Cornhill Magazine*.

THE COLORED PEOPLE IN VIRGINIA.

WE give a closing paper on this subject from the Rt. Rev. Bishop Payne :

In a former communication I have stated the fact that the colored people in Virginia, and the South generally, are Baptists. The Methodists have a goodly proportion, but not near so many as their more ritualistic, *immersion-Baptist* brethren.

And it is this last feature which goes far to produce the condition of things for which it is the special object of this communication to account. It would be unfair of course, to hold intelligent Baptists accountable for the perversion of their doctrine and ritual, which undoubtedly attracts our ignorant colored population. But no intelligent observer has failed to notice that the doctrine, "once in grace always," in connection with the undue importance attached to the mere ritual of "*going under the water*," has not only led thousands to assume the Christian name, but tended mightily to produce that divorce between religion and morals which we deplore. "Sir," said a Church member to a minister who had been giving some prominence to the decalogue in his sermon, "if you want to talk to us

about *lying and stealing*, why don't you call on us, and do so on Monday, and let us have a good time on Sunday ?”

And yet we must seek elsewhere for the chief cause that so many are Baptists, and so few are Episcopalians.

That Africans are rather fond of a Liturgy, their national songs, and the fact that in West Africa the Church of England has more adherents than any other Missionary society operating there, make abundantly evident.

Why, then, have we so few of them in this country? Simply because we have not made the necessary efforts to bring them under our influence. They are, more than any people that I know, influenced by their associations. On the West Coast of Africa, where we have representatives of all European nationalities, it is amusing to see how the native seamen become English, French, German, or American, according to their association with these several parties.

They are what I have represented them to be here ; therefore, because some of them, being first attracted by some features in the religious system with which they are connected, the rest have naturally followed these leaders, until the great mass of them know nothing else.

I hazard nothing, in concluding my observations on this subject, by declaring my conviction that the true and effectual method for success is, that Bishops, Pastors, teachers, and people shall engage lovingly and earnestly in the work of teaching, catechising, and evangelizing these colored people.

WHAT ROME IS DOING.

THE Society for the Propagation of the Faith, of Rome, the most extensive Missionary Society in existence, has issued a summary of its receipts in subscriptions during the year 1872. Its income during the fifty-first year of its work shows an increase of nearly 582,000 francs upon the income of the previous year, and amount to 5,602,645 francs, or \$1,000,000. Out of this amount 3,660,000 francs, or considerably more than half, was contributed by France ; Germany and Belgium each sent, as nearly as possible, 350,000 francs ; Italy, 346,000 francs ; the British Isles, 138,000 francs (the larger part coming from Ireland) ; Russia and Poland sent a little over 1,000 francs ; Spain, \$1,000 francs ; the Levant, 32,000 francs ; Portugal, 42,000 francs ; Alsace and Lorraine (in spite of the late war), 189,000 francs ; and Switzerland, 54,000 francs. The total is swelled by 12,860 francs contributed from Asia, 28,000 francs from Africa, 201,000 francs from North America, 63,000 francs from South America, and 5,764 francs from the different dioceses of Oceanica. The great power—and, indeed, the vast income—of the Society arises from the aggregate of very small but regular contributions, the subscription being only a half-penny a week.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from July 1, 1873, to September 1, 1873:

VERMONT.		OHIO.	
Factory Point.....	\$5 00	Middletown—Ascension.....	4 53
Woodsstock.....	4 00	Sandusky—Grace Ch. (thro' Am. Miss. Asso.).....	25 00
MASSACHUSETTS.		East Plymouth—St. Matthew's Ch.	2 50
Boston—Trinity Ch., a member.....	1 50	Jefferson—Trinity Ch.	2 50
Waltham—Christ Ch.	10 00	Fremont—St. Paul's Ch.	4 00 38 50
Lawrence—Grace Ch., thro' Am. Ch. Miss. So.	32 00	MICHIGAN.	
Webster—Ch. of Reconciliation.....	5 00	Ann Arbor—St. Andrew's S.S.	7 58
Anonymous, for support of a Teacher at Wilmington, N. C.	500 00	Grand Rapids—St. Mark's Woman's Miss. Asso.	14 34
RHODE ISLAND.		Detroit—Mariners' Ch.	1 00
Providence—St. John's Ch.	223 36	Delegate Meeting, one-third receipts.....	108 00
Grace Ch., a member.....	5 00	Brooklyn—All Saints' Ch.	2 50
Bristol—St. Michael's Ch.	70 00	Hillsdale—St. Peter's Ch.	2 60
Ashton—St. John's Ch.	5 00	Ionia—St. John's Ch.	5 75 141 77
South Portsmouth—St. Mary's.....	3 75	ILLINOIS.	
Wickford—St. Paul's Ch.	22 75	Algonquin—L. T.	2 00
Newport—Trinity.....	42 50	Robin's Nest—Christ Ch.	6 00 8 00
CONNECTICUT.		WISCONSIN.	
Northford—St. Andrew's Ch.	10 65	Oneida—Hobart Parish.....	1 80 1 80
Westport—A. S. N., Georgia.....	5 00	IOWA.	
Waterbury—St. John's Ch.	50 00	Clinton—St. John's Ch.	5 00
Huntingdon—St. Paul's Ch.	4 27	Nashua—St. Mark's Ch.	10 00
Northfield—Trinity Ch.	4 00	Tipton—Grace Ch.	2 00 17 00
North Greenwich—Calvary Ch.	3 87	CENTRAL PENNSYLVANIA.	
New Britain—St. Mark's Ch.	35 00	Bellefonte—St. John's Ch.	8 92
Bridgeport—St. Paul's Ch.	6 00 118 79	Wellsboro—St. Paul's Ch.	17 91 26 83
NEW YORK.		SOUTH CAROLINA.	
New York—Mrs. M. H. Wellman..	2 00	Spartansburg—Ch. of the Advent.	10 00
Maria and Tommy Wellman.....	35	Charleston—Pupils of Franklin St. High S., thro' Principal.	243 40 253 40
Ch. of the Nativity.....	10 00	KANSAS.	
St. Ambrose.....	2 35	Cedar Valley.....	10 00 10 00
St. Mark's Ch. S. S.	54 00	GEORGIA.	
Piermont—Christ Ch.	2 00	Savannah—St. Augustine Mission, for Mission.....	110 00
Mattewwan—St. Luke's Ch.	29 46	Donations from friends at a distance, for erection of chapel.....	1400 00
Red Hook—Christ Ch.	14 42	Contributed by the Colored People of the Ogeechee, for a Church-building.....	500 00 2010 00
Amenia—St. Thomas' Ch.	4 28	KENTUCKY.	
Whitestone—Grace Ch.	15 00	By a Presbyter of the Diocese.....	1800 00 1800 00
Yonkers—St. Paul's Ch.	21 54 155 40	MISCELLANEOUS.	
ALBANY.		Contributed towards completion of St. Mark's Ch., Wilmington, N. C., thro' Rev. C. O. Brady:	
Cooperstown—Christ Ch.	16 54	N. Hooper.....	10 00
Morley—Trinity Chapel.....	2 38 18 92	A Friend.....	19 00
CENTRAL NEW YORK.		James Paul.....	5 00
Clinton—Oneida Co.	1 54	Trinity Church, Boston.....	50 00
Auburn—St. Peter's Ch., Woman's Miss. Association.....	25 00	Jonathan Mason.....	20 00
St. Peter's Ch.	40 00 66 54	G. S. Ropes.....	5 00
WESTERN NEW YORK.		Dr. Bigelow and Son.....	15 00
Branchport—St. Luke's Ch.	12 50	Dr. G. C. Shattuck.....	30 00
Niagara Falls—St. Peter's Ch., a member.....	25 00	Wm. A. H.....	100 00
Rochester—St. Luke's Ch.	47 31	Miss A. S. H.....	25 00
Woman's Miss. Asso.	43 15	C. and M. Foss.....	5 00
Trinity Ch.	70 00	T. K. Lothrop.....	25 00
Albion—P. A. F.....	4 00	Rev. A. Mason.....	40 00
Geneva—St. Philip's.....	1 94	S. Hooper.....	75 00
St. Peter's Ch.	20 01	F. G. Dexter.....	25 00
Buffalo—St. Paul's Ch.	66 52	Howard Williams.....	5 00
Grace Ch.	10 00	Mr. Wimbish.....	5 00
Catherine—St. John's Ch.	3 02	G. W. Betts, chancel cross.....	5 00
Hornellsville—Christ Ch.	6 00	Washington—Ch. of the Epiphany, through Rector.....	25 00 480 00
Lockport—C. G.	25 00 324 49		
NEW JERSEY.			\$6,473 09
Beverly—St. Stephen's Ch.	20 00	Amount previously acknowledged....	13,787 41
Haddonfield—Grace Ch.	11 00 31 00		
PITTSBURGH.			\$20,260 50
Washington—Trinity Ch.	17 29 17 29		
MARYLAND.			
Harford County—St. Mary's Ch.	5 00 5 00		
KENTUCKY.			
Bowling Green—Christ Ch.	8 50 8 50		
VIRGINIA.			
Richmond—St. Luke's Mission.....	5 00		
Cumberland Parish.....	5 00 10 00		

SUPPLIES.—Collected by Rev. C. O. Brady: Am. Tract Society, books and S. S. papers; tracts and cards, Elmira, W. N. Y.; S. S. papers for Miss C. A. Brady.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

A GLIMPSE OF MISSION LIFE.

BY MISS FAY.

"ALL things whatsoever ye shall ask in prayer, believing, ye shall receive." This promise of our dear LORD to His disciples was forcibly brought to my mind last Sunday morning, as I looked around upon the crowded congregation which filled our Mission Chapel, at Hong Kew. In this congregation were nearly three hundred boys and girls, pupils of our Boarding and Day Schools, more than half of whom have been gathered into our schools during the past year, and thus brought regularly to attend the Church Services conducted by our good Pastor Wong, who has charge of the Chinese Services at this as well as at several of the out Stations.

Even a Christian teacher "at home" can hardly appreciate the grateful joy of the Missionary as he or she looks around the House of God on Sunday morning, and sees those who have been taught in separate schools during the week, *all there*, sitting, as it were, "clothed and in their right mind," and listening to the message of JESUS. We feel then they are really separated from their idols, at least for a time, and our prayer is so earnest that it may be forever! As I glanced over the quiet, orderly assembly, I was glad to notice a number of teachers, among whom were five—four men and one woman, who, a little more than a year ago, were my pupils, now seated with their respective schools, about one hundred boys and thirty girls. I could not but feel that the work is progressing;—those whom I have taught for years are now teaching what they have been taught, and this is real encouragement. There, just in front of these Day Schools, sat the pupils of my Boarding School, among whom I noticed five sitting together, looking so grave and earnest, and so absorbed in the Service. I asked myself if there could be any special reason for this, as I had often noticed their sober, thoughtful ways, and that they always sat together in church; and I remembered that they were all assigned to scholarships supported by contributions from churches "at home," and were all, no doubt, objects of special, earnest prayer by Pastors, Sunday-school teachers and scholars, and this must be the answer to their prayers. I involuntarily repeated to myself the promise, "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

Perhaps the opinion of one not connected with the Mission, nor even a communicant in any Church, may be of some interest, as confirming the truth of my own impressions.—As we were leaving the chapel, after the Service was over, a lady, who, though a resident of Shanghai, was, for the first time present at a Chinese Service, said to me: “O, I am so surprised; I shall always believe in Missions after this!” “Yes,” I replied, “why so?” And she continued; “Your chapel is so well filled, there are so many children, they are all so attentive, they sing so well; what a nice choir of Chinese girls! and who is that Chinese lady that plays the organ so well?” “Our organist is the eldest daughter of Pastor Wong,” I replied; “two of the choir are his nieces, another is a younger sister of the organist, and the others are girls who were educated and taught to sing in our Mission Schools.” “Are they communicants in the Church?” she again asked, and was answered “Yes, and members of my Sunday afternoon Bible Class.” “And who are the four grave-looking young men in the midst of that crowd of boys? and where do these four or five big boys, so scrupulously dressed, and so serious in their devotions, belong?—gentlemen’s sons, I suppose,” she added. “No,” I said; “the ‘four or five big boys’ are only poor orphans,—members of my Boarding School, filling scholarships supported by friends of Missions in the Church ‘at home.’” “That accounts for their being so different from the others,” she said, as if speaking to herself, and then, in a louder tone, “but you have not told me who are the four young men that exercise such a fatherly care over the boys.” “They are former members of my Boarding School, who also filled scholarships for a number of years and are now promoted to the charge of schools, by the names of ‘student teachers,’ as they are still going on with their own studies preparatory to becoming catechists, or candidates for Orders.” “What a miracle of patience you are,” she smilingly said, and left me.

This may seem a flippant commentary upon our Mission Services, but, as it is the first impression of one who came from mere curiosity to attend a Chinese Service for the first time, it may be considered by some persons a more unbiased view of one of our Chinese congregations than the Missionary could give, who, grown familiar with Chinese Services, may look too leniently on their defects, or overrate their influence for good, though I always fancy that the latter is impossible whenever I attend the Services of Pastor Wong, or of a Catechist at one of the out Stations, where the congregation are all heathen, restless, inattentive—never knowing when they ought to sit down, stand, or kneel, and not having the least idea of joining in the Service, or of taking the least part in any office of devotion. I then turn with grateful thanks to our Shanghai and Hong Kew congregations that God has so greatly blessed, and, from what has been done, gather up strength to go on, praying for grace to be “faithful unto death.”

EPISCOPAL MISSION, HONG KEW STATION,
St. James' Day, 1873.

NOTE.—The “five big boys,” mentioned above, are supported by the following scholarships :

1. Rev. Dudley D. Smith’s Sunday School, New York ;
2. Rev. Dr. Grammer’s Sunday School, Baltimore ;
3. Mrs. Preston’s, Pittsburgh ;
4. Mrs. Brunot’s, Pittsburgh ;
5. Miss S. Mason’s, Brooklyn.

LYDIA M. FAY.

THE CHINESE MISSION IN OREGON.

BY MISS MORRIS.

MY DEAR MISS EMERY : You asked me for some particulars of the present condition of the Chinese Mission in Oregon, under the care of Bishop Morris. A report of the school written a few months after it was started, has lately been republished in *The Young Christian Soldier*. In reading that report, I find it mentions names of pupils in the school who are yet there, and have made most encouraging progress. “Loong,” “Luun,” “Suy,” and “Lee Baw,” are still under our influence, and have each a history that may be interesting to your readers.

“Lee” has lived in S. Helen’s Hall as waiter, nearly three years, and has never willingly missed a night at school. He has learned to read, write, spell and speak our language, with a good degree of correctness. There is an originality in the use of words among the Chinese, a simplicity of faith, and a pathos of expression, that is very touching. Lee Baw writes, “God made the ground for the grass grow ; He made the ocean for the ship walk ; He made the JESUS—the JESUS good Man ; sing for Him, pray for Him every day our daily bread, no forget to, Amen.” “JESUS was crucified dead, and buried, I sorry.”—In writing to one of his teachers about leaving Portland, he says, “This two weeks I know you go away, therefore I never joy.”

“Luun” has been a constant and faithful attendant upon our night school, walking for months, at night, after his day’s work was done, more than a mile through rain and mud, alone, though very timid (as they all seem to be), that he might have half an hour’s instruction, in school, in reading and writing. He writes, “In China, my mother teach me to worship idols : in this country I never worship at them.” “The LORD’s Prayer, and that other prayer you taught me, I never forget them.” “I like to learn more and more about JESUS CHRIST our LORD. I like to be a Christian, be one of His disciples. I never get tire in learning.” This boy never passes a word in reading, without understanding its meaning. His books are all “illuminated” on the margin, with Chinese characters in red ink, neatly made with a brush or pen, to give the corresponding sound a meaning in his own language. If educated, he would make an excellent interpreter in

our Mission School, so determined is he to learn and so able to express what he knows. In the report given by Bishop Morris, he is the pupil who asked the meaning of the line "under thine own Almighty wings." His teacher writes, "I told him as well as I could, and illustrated by describing a bird on the nest, and a hen covering her chickens with her wings.—He said he understood, and the next Sunday, when I asked him its meaning, he replied, 'I know,' and, straightening himself, he folded his arms across his breast and said, 'Fold him very close—take very good care.'"

"Chun Shew Loong" is a boy who came to us directly from the Church Schools in Hong Kong, bringing a letter from the Chaplain of the English Bishop there, directed to the "Episcopal Minister in Portland, Oregon," saying, "Loong has been in our Church School two years. He has not been baptized, but is under Christian instruction. I hope the Church in Portland will take care of him."—He has lived in our family as cook nearly three years, and is a faithful and excellent servant. He is about twenty-four years of age, and is well taught, in his own language and in English, in the rudiments of an education. I will give you two copies of what we call Loong's "Confession of Faith." He has written it three times, at my request, with an interval of six months or a year between.

The night-school was begun as a branch of "Woman's work in the Church" in the dining room of S. Helen's Hall, three years ago last Whitsun Day evening. There were four pupils in attendance. It now has a roll of about sixty names, with forty-eight men and boys present at the last report. It fills two rooms in the school building occupied by the pupils of S. Helen's Hall; one a recitation room and the other fitted up with desks for the little girls, a most inconvenient and unsuitable place for a school for men and boys.

The walls are covered with charts on which the Creed, the Lord's Prayer and the Ten Commandments are printed in large letters, in English and in Chinese. There are also hymns and texts of Scripture printed in large letters, and hung upon the walls. During the session of the school these are learned by the pupils, and, before its close, repeated together, the superintendant pointing to each word as pronounced by the boys. Many of them have learned the Lord's Prayer, and repeat it with bowed head and reverent manner, and most of them join in singing, according to their ideas of music.

Bishop Morris now desires to place this Mission upon a permanent and proper foundation, with a building to serve as school house and chapel. It promises to be a branch of our Mission to the Chinese, that will be most fruitful. Their men and boys are *determined* to learn our language, and many of them, having been students in their own schools, come well fitted for the work.

A Christian Chinaman, whom I met a few months ago, said to me, "If you teach a Chinaman to read *your language*, and make him familiar with the *Bible and Christian literature*, his mind is such he will adopt the best,

and he must become a Christian." This is one encouragement—they come to us to improve their temporal condition; we *hope* to teach them spiritual things. Who will help us in the work? We need *means* to build this school house and chapel for them. To make our Service suited to their condition, it must be shortened and simplified and *very slowly* read, using the same lessons and psalms and hymns for weeks together, and here is one great advantage of our Liturgy,—we can have such a Service, with the prayers and lessons repeated until these *children* understand every word used in it.

Do you ask, "Why should they not attend our Services, in churches already established?" Simply because they could not understand them, and would not take part in them. The Service is read too rapidly for them, and others would take the responses from them. They are but learners in our language, yet many of them can repeat the Lord's Prayer and the Creed, and could understand short Scripture lessons, if slowly read and often repeated.

Bishop Morris has employed a teacher to take charge of this Mission School and asks the sympathy and assistance of those interested in Foreign Missions, for *this branch* of that important work.

Contributions for its support may be sent to Miss Emery, 21 Bible House, N. Y., or to Miss Morris, 101 Price street, Germantown, or directly to Bishop Morris, Portland, Oregon.

R. W. MORRIS.

ON THE CREED—"A CONFESSION OF FAITH."

BY CHUN SHEW LOONG.

THIRD "CONFESSION."

The name of the Son of God was Jesus Christ. He was sent down by the Father and was incarnate by the Holy Ghost of the Virgin Mary, and was made man and was crucified also for us under Pontias Pilate. He suffered and was buried. Jesus had no sin, but he bore our sins, and died upon the cross for us. Before He died, it grew dark like night; And on the third day after He died, He rose again from the dead, and ascended into heaven, and sitteth on the right hand of God the Father Almighty Maker of heaven and earth.

There is only one true God, and no man has ever seen Him. He is invisible, and has no bodily parts like man. He is a spirit. We can know but very little of this great Being. We can see his works, and feel gratitude to Him for his kindness. But we cannot fully understand, how great, wise, merciful and good He is to His creatures. It is our duty to honour God at all times, and in every thing we do; to think, to speak, and to do what is just and right, and avoid all that He forbids. We honour God when we love Him, with all our heart, and with all our strength, and to love our neighbor as ourselves. God created all things, nothing is impossible with

Him. He is Almighty, and All Wise, and Good. Three persons in one God. The Father, the Son, and the Holy Ghost.

There was a time when the only Being that existed was God ; all creatures fade and perish, but God exists forever. He is from everlasting to everlasting. All men have faults, and sins and follies of some kind or other. The works of men may be improved, but there is no works of God can be improved, for His work is Perfect. God alone is perfect. The Bible is the best of all books. It is the holy word of God. It causes men to know Those who continue in Sin, will be punished hereafter, because God is just, and those who turn to Him, with purpose of heart will be rewarded, and enter the Kingdom of Heaven.

CHUN S. LOONG.

July 29, 1873.

SECOND "CONFESSION."

There is only one God, and no man has ever seen Him. He is invisible, has no bodily parts like man, He is our Heavenly Father. God is a Spirit. He is the Preserver of the universe, and every where present at the same moment, and all seeing. He is our Father. Almighty Maker of Heaven and earth. He is the Lord of the whole earth. God alone can do all things. Nothing is impossible with Him. He is Almighty.

God created all things, every things in the universe were created by Him. There was a time, when the only being that existed was God. All creatures fade and perish, but God existed forever. God wishes men to avoid evil and to do right. It is our duty honour God at all times. We honour Him, we ought to love Him, with all our heart, and all our souls, and all our strength, and to believe in Him. We cannot hide anything from God. Jesus Christ is the only Son of God. He came into the world and died for sinners. He was crucified, dead and buried. He descended into hell, the third day He rose from the dead. He ascended into Heaven, and stay with the living God.

NOTE.—*Literal* copies—capitals, punctuation and spelling, as written by Loong our Chinese cook.

R. W. M.

GIVING AND RECEIVING.

DEAR MISS EMERY : The letter in the September number of the "SPIRIT OF MISSIONS" in regard to the "two thoughts" under the head of "Giving and Receiving" touched me deeply, and I want to add my testimony to the truth of both, and my especial experience in regard to the last. Sometimes I have scarcely dared to feel that I *lent* to the LORD, expecting a return, but if it were not right to do so, surely He Himself would not have said, "It shall be repaid him again."

How often when the appeal for help has come to me, my heart has fainted within me as I thought of the scanty supply in the pantry, and of the uncertainty of its replenishment. If the walls of that pantry could speak, they could tell how often while measuring out the flour, the meal, the coffee, the sugar, for the suffering sick poor, I have repeated *aloud* the while, such

texts as these from which to draw courage to be generous in the donation : "Blessed is the man that provideth for the sick and needy, *the LORD will deliver him in the time of trouble.*" "Turn not thy face from any poor man and the face of the LORD will not be turned from thee," etc. And how, when I have hesitated over the nearly empty store, I have talked thus with myself—"If the dear MASTER stood here and asked it of me, would there be any hesitation then? Oh no, all and everything would be too little for Him. Well, this poor woman represents to me to-day here on earth, the ascended LORD—then she must have it even if it be the last, the LORD can and *will* provide." And, praised be His Name! He has almost worked miracles in our behalf. I say *almost*, because He has not caused the sun or moon to stand still, He has not brought water out of the flinty rock for us, or created new flour in the empty barrel without any visible agency, but he has supplied our need in the most remarkable and unlooked for ways. He has put it in the hearts of those whom He chose to be His almoners to come just at the appointed and darkest hour with the cheering supplies. He has sent persons and means from the most unlooked for quarters, and He has by His OWN HOLY SPIRIT, *opened our eyes to see His Hand*, which is the greatest blessing of all.

Fear not, ye who are His followers—"only believe"; "Give and it shall be given unto you, good measure, pressed down, and shaken together, shall men give into your bosom."

Why do not men wake up to the *blessedness* of giving? *Giving* heart and soul, and body, and mind, and means, and labor! How selfishness blinds them to their real good. Where can they make such an investment elsewhere? "Faithless"—that is the word—faithless! Need we wonder at the leanness of soul that seems to be the portion of so many calling themselves Christian? Alas for that unbelief that shortens even the Almighty Arm! "All things are possible to him that believeth." Can He fail Who spake these words?

Christian men and women, pour out without stint all that you have and are. Do not fear to injure your circumstances in this world; the LORD will repay you, even here. *Only let your faith fail not.* Faith has always seemed to me like the diamond, firm and unrelenting, it cuts through every obstacle; brilliant and sparkling, it shines with unearthly brightness, either beneath the sunshine of prosperity or amid the dark hours of sorrow's night,—it is pure and unsullied by contact with earth, and of surpassing value and preciousness. Ah, if that diamond-like Faith prevailed in the hearts of the children of the Church, so that they gave cheerfully and without restraint of their prayers, their substance and their handiwork, the Bride of CHRIST would march on indeed, "terrible as an army with banners";—it would be an invincible phalanx before which the kingdoms of Satan, Sin and Death, and the mighty power of error of every name would waver and fall, and the LORD of Hosts would indeed give to us the victory!

In these latter days, when renewed life and activity are thrilling and bounding throughout the Church, shall we hoard treasures for ourselves, and build for ourselves houses of cedar, while the cause of the LORD languishes, and His scattered flocks have no sacred places wherein to meet for prayer and praise and sacramental blessing?—Rather let us give of all we have with thankful hearts, saying, "All things come of Thee, and of Thine own have we given Thee," gladly bringing both tithe and offering, and if by bringing it we leave our purse and store depleted, let us fold our hands in simple trust, and looking upward, say—He is faithful who hath said, "*I will repay.*"

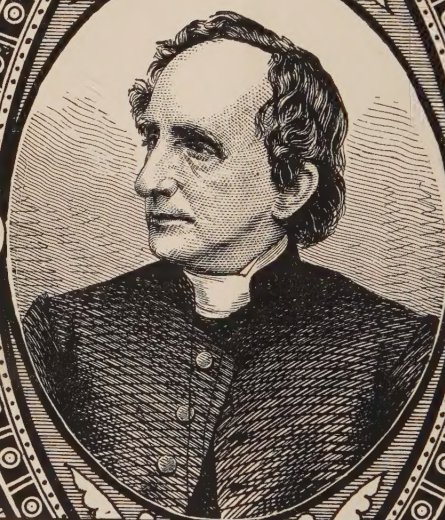
A MISSIONARY'S WIFE.

ACKNOWLEDGMENTS.

Offerings made through the Secretary of the Woman's Auxiliary will be acknowledged in this Department as well as in the one for which they are especially designated.

Received during July and August, 1873.

CONNECTICUT.			\$40 00; for the outfit of Miss'y Physician to Japan, \$121 40.....		
Norwich—For Ch. at Hanover, through Bishop Niles...	\$5 00		131 40	381 40	
Stratford—Woman's Miss'y Association of Christ Ch., for Miss Fay's school, Shanghai.....	28 00				
Woodbury—Woman's Auxiliary of St. Paul's Ch. for Indian Missions.....	10 00	43 00			
CENTRAL NEW YORK.			NORTH CAROLINA.		
Auburn—Woman's Miss'y Association of St. Peter's Ch. for Crow Creek, \$9 00; freight on box to Crow Creek, \$16 00.....	25 00	25 00	Asheville—Woman's Miss'y Association of Trinity Ch., semi-annual payment of scholarship in Miss Fay's school.....	20 00	
			Weaksville—Ch. Aid Society of Ch. of the Epiphany, M. C....	4 05	24 05
ILLINOIS.			OHIO.		
Alton—Woman's Miss'y Association of St. Paul's Ch....	12 00	12 00	Painesville—Episcopal Miss'y Society, Lake Erie Seminary, balance of scholarship in Bridgman Memorial School, Shanghai, \$30 00; Indian Missions, \$3 90.....	23 90	23 90
MARYLAND.			PENNSYLVANIA.		
Baltimore—St. Peter's Ladies' Foreign Miss'y Society, semi-annual payment, two scholarships in Orphan Asylum, Cape Palmas, and two in Miss Fay's school, Shanghai.....	95 00		West Chester—Ch. of the Holy Trinity, Woman's Miss'y Association, for Bp. Hare.....	50 00	50 00
Snow Hill—Woman's Miss'y Association of All Hallow's Ch., for Bp. Hare's work, \$2 50; for Freedmen, \$2 50.....	5 00		RHODE ISLAND.		
Trappe—White Marsh Parish, towards scholarship in Miss Fay's school.....	10 00	110 00	Pawtucket—Johnny Morton, for the Indians.....	1 00	1 00
MASSACHUSETTS.			SOUTH CAROLINA.		
Boston—A member of Trinity Ch., Family Miss'y Box, \$1 50; M. C., \$1 25; for Freedmen, \$1 50.....	4 25		Orangeburg—A special.....	1 00	1 00
Dorchester—St. Mary's Chapel, M. C., \$3 75; Family Miss'y Boxes, \$3 75....	7 50	11 75	VIRGINIA.		
MICHIGAN.			Danville—M. C.....	30	
Grand Rapids—Woman's Miss'y Association of St. Mark's Ch., for Freedmen.....	14 34	14 34	Greenwood—M. C.....	85	
NEW YORK.			Norfolk—Miss'y Boxes.....	13 75	
"J. W. T." for rebuilding Ch. at Monrovia, \$50; Ponka Hospital, \$50; St. Barnabas' Home, New York, \$50; work of Rev. J. R. Love among the Freedmen at Savannah, \$50....	200 00		A member of Christ Ch. for Ponka Hospital.....	20 00	
Burnt Hills—A Lady of Calvary Ch., semi-annual payment of scholarship in Bridgman Memorial School, Shanghai.....	20 00		Petersburg—Ladies of Grace Ch., quarterly payment C. J. Gibson scholarship in Miss Scott's school, Africa.....	10 00	44 90
Rye—Woman's Miss'y Association, of Christ Ch., for the Hope scholarship, China,			WESTERN NEW YORK.		
			Geneva—Woman's Miss'y Association of Trinity Ch., for Bridgman Memorial School.....	29 57	29 57
			WISCONSIN.		
			Superior—Ladies of the Ch. of the Redeemer, quarterly payment scholarship in Miss Fay's school.....	10 00	10 00
			MISCELLANEOUS.		
			A special offering for the work of the Rev. L. C. Wells, Walla Walla, Washington Territory..	165 00	165 00
			Receipts for two months.....	\$846 91	
			Amount previously acknowledged...	\$12,594 76	
			Total Receipts from September 1st, 1872, to September 1st, 1873....	\$13,541 77	



Sincerely yours,
Geo. W. Randall.